

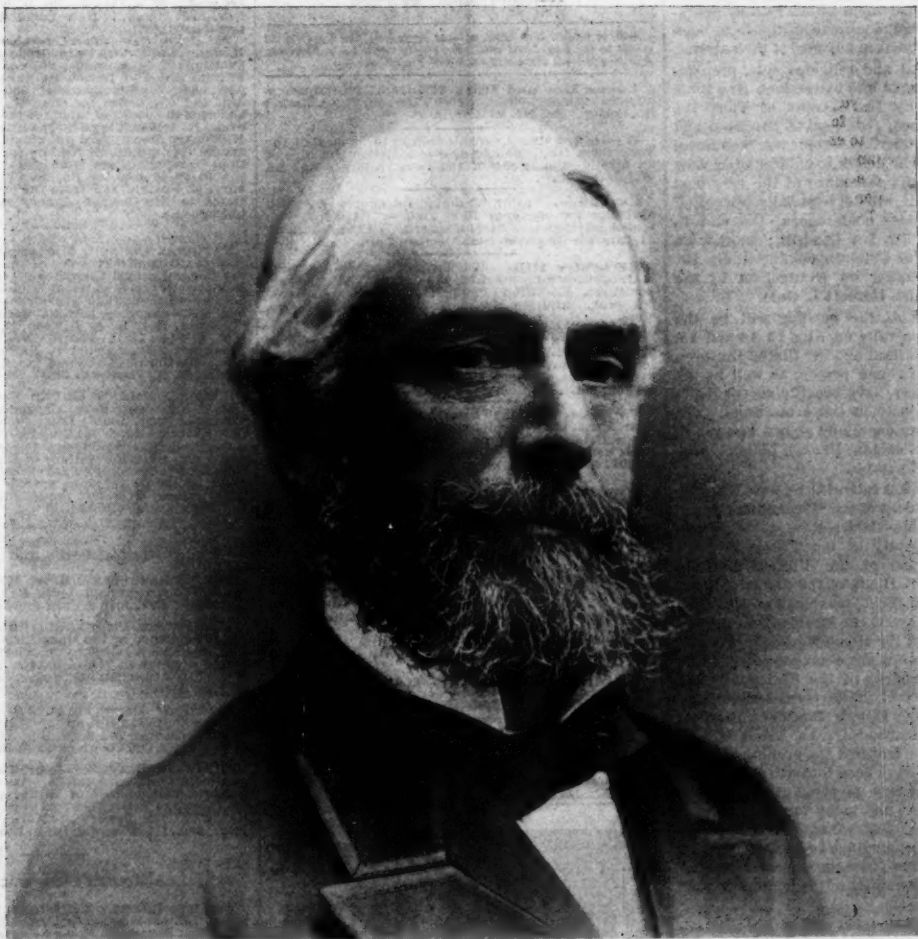
Mr. Folk in the Grand Jury Room
Henry van Dyke on Christianity and Current Literature

THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 31



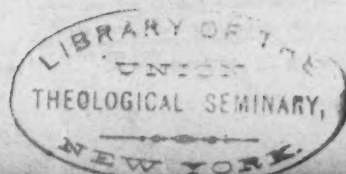
REV. WILLIAM H. FENN, D. D.

For nearly forty years pastor of High Street Church, Portland, Me.

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The Frankfort Summer Assembly

To the members of the Congregational churches:

The directors of the Congregational Summer Assembly, whose third annual session will be held in Frankfort, Mich., Aug. 6-21, desire to call your attention to the preparations which are being made for such a rally of our denominational forces as has not been held outside of the National Council for many years.

The president, vice-president and some of the directors are now at Frankfort, studying the situation and laying plans for the gathering. They express themselves as delighted with the location and feel confident that a great assembly can be built here.

One matter, which should be everywhere understood is that the railroads have granted more favorable rates than have ever been given from so large a territory for a summer gathering. The one fare round trip rate prevails over the entire area from Pittsburg, Buffalo, and Toronto on the east; Minneapolis, Sioux Falls, Omaha, and Kansas City on the west; and from the Missouri and Ohio Rivers to the Canadian line. Special steamboat rates between Chicago and Frankfort have been also given by the Northern Michigan Transportation Company and the Manitowish Steamship Company during period of the assembly.

It is respectfully suggested that application be made to your local ticket agent for information as to dates on which these excursion rates may be obtained.

Ample and comfortable accommodations at reasonable rates have been provided in hotels and private houses for all who attend the assembly. Beautiful grounds have been set apart for the free use of those who desire to tent. They may bring their own tents or may rent them at low rate by notifying Mr. L. E. Vorseem, chairman of the local committee, Frankfort, Mich., in advance of their arrival.

On the intellectual and religious side, preparations are equally ample and attractive. The Bible school conducted by Dr. Stevens of Yale, Dr. Beardslee of Hartford, Dr. Lloyd of Evanston and President King of Oberlin will furnish wonderful opportunity for all who desire to enlarge their view of the Bible, with the assistance of the very best scholarship. Pastors will be especially interested in a series of afternoon conferences. One on religious education by Dr. Ira Landrith; another on the Pastoral Care of Children conducted by Dr. Sydney Strong; another on Evangelism by the well-known evangelist, Herbert L. Gale.

A special feature of the meeting will be the young people's union rally on Aug. 13, 14 and 15. The Methodist Protestant and the United Brethren Organization of the young people, as well as the Y. P. S. C. E. generally, have heartily accepted the invitation to participate in these meetings. The following states have especially shown interest in this matter: Ohio, Michigan, Illinois, Indiana, Wisconsin, Iowa and Minnesota.

The speakers for this rally will be Rev. H. L. Elderdice, D. D., president of the Westminster Theological Seminary, Maryland; Rev. C. W. Brewbaker, general secretary of the Young People's National Organization of the United Brethren churches; Mr. H. W. Hicks of the Congregational churches; Rev. J. E. Fout, president of the Ohio State C. E. Union; Rev. G. E. MacManiman, secretary and treasurer of the Home Missionary Society of the Methodist Protestant churches; Rev. C. H. Hubbel, former president of the National Young People's Organization of the Methodist Protestant churches; and Rev. Ernest Bourner Allen of Toledo.

In addition to these features the evening lectures and concerts, which have been hitherto announced, will furnish a varied view of some of the notable scenery of the world and many topics of current thought. It is hoped that we may be able to arrange some steamer excursions and to secure Prof. G. Frederick Wright to accompany them and explain the geological formation of the regions through which they pass.

Frankfort is unquestionably one of the most attractive resorts from every point of view in the northern resort region. Its splendid hotel—the Royal Frontenac—admittedly the finest summer hotel in the North—its comfortable homes, its broad, sandy beach, its delightful climate; its facilities for boating, bathing, golfing and fishing; its magnificent driving paths; its mineral springs and its truly exquisite scenery have made for it enthusiastic partisans of every person who has ever stepped within its borders, meeting the demands of both students who wish to combine the privileges of study with opportunity for rest, together with the needs of those who while not

strong enough to endure the strain of study desire the sober atmosphere and protection which this assembly will throw about them.

We desire to say to the members of the Congregational churches—both ministers and laymen—that we are anxious to have the widest and fullest participation in the shaping and out-working of the assembly. We especially wish to have the weight and influence of the representatives from our colleges, seminaries and missionary societies. It is hoped that there will be so large and interested an attendance this summer as will enable us to take a wider outlook and project our work on a broader basis than we have hitherto deemed possible. Will you not come, and come not as passengers but as those who purpose to take a hand in the working of the ship?

For booklets and programs of the assembly and young people's rally address the secretary at Elyria, O., until Aug. 1, and after that date at Frankfort, Mich., until the close of the assembly.

In behalf of the board of directors,

H. C. HERRING, President,

H. S. WANNAMAKER, Secretary.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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The *Business Department*, in charge of the Business Manager, and known in the trade as the *Pilgrim Press*, publishes *The Congregationalist* and *Christian World*, the *Pilgrim* series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the Interior and Western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

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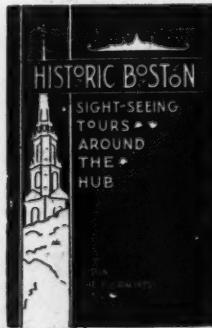
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Event and Comment

Our Portrait
DR. WILLIAM H. FENN'S long and devoted service of High Street Church, Portland, merits the local recognition it has already received and the attention as well of the denomination generally. Few pastorates equal his in length or in the sustained quality of pulpit work. During these forty years, as the little sketch of him elsewhere shows, he has grown into the hearts of his parishioners and been a useful and honored factor in the life of the city at large. He has earned his period of leisure and retirement, nor is it likely to find him either idle or useless.

Wanted: The Man with a Message
THE lamented Prof. Lewis F. Stearns of Bangor Seminary said of Henry Boynton Smith that "truth was to him not an aggregate of notions, but a living organism of facts." It was a high tribute, and one that any man might covet. There are so many derelicts adrift on the sea of thought now that when one comes on a craft that seems to have a rudder as well as sails, a chart as well as engine, one rejoices. So, too, reverting to Professor Stearns's metaphor, the man for today is a man who has co-ordinated his thought in the light of the newer knowledge and who preaches and teaches in an organic rather than a hap-hazard way.

A History of the American Board Projected
IT is imperative that the American Board should give to the world in the course of the next five years a volume or perhaps two volumes telling the history of its wonderful work as the pioneer foreign missionary society of this country. It ought to be issued in season for the Board's centennial in 1910, and we are glad that the arrangements for this important literary task are already being perfected. The person instinctively thought of first in connection with it is the editorial secretary, Dr. E. E. Strong, who outranks all the other officials of the Board in term of service and who is a mine of information on the subject to be treated. But he will need a collaborator, and the Prudential Committee have acted wisely in appointing as his associate Dr. E. W. Capen. The preparation of this work will involve the reading of hundreds of volumes and thousands of documents and letters. A mass of material in the Board's own library and in the Congregational library will have to be examined and sifted. Dr. Capen has exceptional qualifications for this important undertaking. A graduate of Amherst College and of Hartford Theological Seminary, he was awarded by the

latter institution a fellowship which secured for him two years and a half of study in Columbia University. There he made a specialty of sociology and economics under the direction of Professors Burgess, Clark, Giddings and others. His thesis presented for his doctorate of philosophy, entitled, *The Historical Development of the Poor Law of Connecticut*, is an exceptionally important monograph, embodying the results of investigation beginning with the early colonial period and extending to the most recent legislation. Dr. Capen joins to the instincts of the keen scholar a command of the scientific method and an ardent missionary spirit such as we should expect to find in a son of Samuel B. Capen.

Northfield and Silver Bay
IT is hard for one not on the inside of the various organizations to keep track of the successive religious gatherings at Northfield, Mass., and Silver Bay, N. Y., this summer. Hardly does one adjourn before another is in full swing, and their total influence must prove large and serviceable. We are seeking to keep our readers apprised of the interesting features at each of these great conference centers. Last week we reported the novel gathering at Northfield of representatives of women's foreign missionary societies, and this week the Sunday school institute is described. Both of these experiments have been so successful that they are likely to be repeated. At Silver Bay Christian Association interests seem to be relatively prominent, though during this week leaders of missionary work among young people have been holding an interdenominational conference. For a composite picture of the various attractions of Silver Bay during the hot weather, we refer our readers to the sketch on page 161, by Mrs. Frank Gaylord Cook, a prominent Y. W. C. A. worker.

Why Such Meetings
"BUT why should we have to have such places as Northfield and Silver Bay?" asked an earnest woman the other day. "Why must people go away from their own churches to get uplift and inspiration? Doesn't it make them dissatisfied with their pastors and the regular ministrations of the churches and breed a craving for the big mass meeting, the address that simply stirs the emotions and the society of eminent spiritual leaders rather than that of one's ordinary fellow Christians?" What say you, reader, to this criticism? Is the summer religious convention an unmixed blessing? We invite brief answers to this query from

those who would support either the affirmative or the negative. And we would especially welcome suggestions as to how these summer gatherings may be more closely related to the normal life of the churches and made to subserve it.

The Projected Springfield Revival
THAT project in Springfield, Mass., looking toward a general revival in the course of the next few months, interests all concerned with problems of urban Christianity. It is being mapped out on broad lines and prominent pastors and laymen of all denominations are lending it their aid. In selecting Bishop John H. Vincent to be the main speaker during what is called the Educational Conference, in November, the movement will be from the start dignified and the subsequent endeavor of a more distinctively evangelistic and personal character will doubtless be carried on according to methods that will approve themselves to people generally. It is some time since a religious campaign so extensive in its scope has been marked out in a New England city and planned carefully for so long in advance. In certain particulars it will depart quite widely from the conventional evangelistic propaganda, but we are glad to see an experiment of this sort tried and we hope it may be fraught with large results for Springfield and may stir other communities to an emulation of it.

Y. M. C. A. Activity in Japan
JAPAN'S Prime Minister, General Count Katsura, and the Minister of War, General Terauchi, have both shown a cordial interest in promoting the work of the National Committee of the Y. M. C. Associations of Japan for work in behalf of the Japanese soldiers and sailors. Conditions of the war make it impossible at present to conduct work near the field of operations, but a tent is being established at once at Hiroshima, the Japanese point of concentration and disembarkation, where also are hospitals with accommodations for 8,000 men. The war minister volunteered to provide land for the tent, to furnish transportation for necessary supplies and afford all possible facilities. This first tent is to be provided not only with reading and writing room, but with phonographs, organ and, if possible, a stereopticon. There are to be addresses on patriotic and ethical subjects, together with Bible study, religious meetings and tract distribution. Funds are needed to extend the work, and have begun to

come through the American International Committee.

CONDITIONS have improved wonderfully the past month in the religious outlook for the Hawaiian Islands. The recent annual meeting at Lihue lined up all our Congregational forces into one compact organization, the board though in debt determined to move on with vigor into the new year, and the Congregational Home Missionary Society of the United States came to the relief with the promise to enter the field to the extent of at least two new men. The greatest change is in spirit. "There is," writes Dr. Doremus Scudder, "an indefinable sense of cheer, encouragement and resolution. The Hawaiians are earnest, the Chinese pushing forward and the Japanese more enthusiastic than ever. In fact, there seems no limit to success among the Japanese if we can take advantage of the new opportunities."

WHILE all eyes are upon Japan in her struggle with Russia the needs and changes of China must not be overlooked.

The Opportunity of Leadership in China

A private letter from one of the coast cities describes the awakening and the opportunity. "Do you know of any Christian men who want to do brilliant work here? The invasion of the East by the West is simply sweeping things on here. They can be the big men of this history that is being made. Everything at home simply looks flat in comparison with the stimulus and excitement of the work here at the present time. The people are wild to get material to help them, material to teach them to teach, to do business, to fight, to run a state or nation, to do all things. If I could open a school for little boys thirty miles inland I could have 200 pupils in two weeks of raw heathen. It is the same way with a physician. The Chinese want to be trained by him. The native church is not made up here of the lowest, but of the great middle class which in China also means the upper class, for their *literati* are individuals from this class. This native church, being more highly educated than the heathen is now more sensitive even than they to this quickened pulse of commotion and newness in the atmosphere."

THE burden of the letter is a claim and call for large men, men of statesmanlike breadth of thought, to use one of the great historic opportunities before it has gone by.

An Awakening Similar to Japan's

It is quite true, of course, that China is not everywhere possessed by this craving for light and guidance. But there are many localities in which the ferment can only remind us of the days when Japan was beginning to lay hold upon the treasures of the West. And this is a movement which must go forward, under such leadership as it can obtain, until China is transformed. The call to leadership never held out greater promise to consecrated powers.

JUST as people began to breathe more freely because of the reported settlement of the stockyard strike in Chicago, the contest broke out more furiously owing to a misunderstanding between the packers and Mr. Donnelly, leader of the meat cutters' union. He claims that the agreement involved the taking back speedily of all the men on strike. Rough treatment of returning workmen and the use of offensive language toward some of them are also alleged. On the other hand, the packers affirm that they were carrying out the terms of agreement as fairly and as fast as justice to men who had temporarily taken the place of the strikers warranted. At all events, the situation has been complicated rather than clarified, and repeated conferences during the latter days of last week proved fruitless, so on Monday the strike was renewed on a larger scale, embracing now not only the original strikers, but all the union workmen in the meat packing industry throughout the country. The loss to Chicago during the first eight days of the controversy was over a million and a half of dollars.

ON the one hand, 31,000 cotton mill operatives employed on over three million spindles and with a fund of \$125,000

The Fall River Strike

on which they may draw for support during the strike; on the other hand, forty-one corporations owning ninety-two mills with investments amounting to \$25,000,000—these are the contending forces drawn up in hostile array in Fall River. The cause of the strike is a reduction of twelve and a half per cent. in wages which the manufacturers claim is absolutely essential in view of the high price of cotton and the restrictive Massachusetts labor laws. While only about twenty per cent. of the workers are members of labor unions, they constitute a much larger proportion of the skilled operators and they have been successful in inducing most of their non-union companions to join them. The mill owners do not seem to be adverse to shutting down entirely for a while and in this strike the public cannot have as vital an interest as in that at Chicago, the outcome of which will affect quickly the price of a great staple of daily diet. But locally, the Fall River strike, if it should continue, must hurt almost every industry in the city. Fortunately bitterness of feeling seems thus far absent and the exceptional intelligence and good sense which have characterized the industrial classes of Fall River are likely to serve them well if they have to endure the strain of a prolonged struggle.

CANDIDATE Judge Parker is now assured of the strong support of ex-President Cleveland denied Mr. Bryan in 1896 and in 1900. It will be a valuable addition to Democratic party capital. The article in *Collier's Weekly* in which Mr. Cleveland promulgates this allegiance, bears the striking title, "Steady, Democrats, Steady," which we think betrays the hand of the editorial redactor, as it hardly

accords with Mr. Cleveland's usual literary style. He recounts recent history at some length in order to show that fears entertained prior to the sending of the famous telegram by Judge Parker that the Democratic party could not be trusted on the money question, are now dissipated and that it behooves all wings of the party to stand together for common ends. This plea for harmony is being echoed by such influential Democratic papers as the *Brooklyn Eagle*, which deprecates any disposition to criticize unnecessarily the radical element in the party. Mr. Bryan, however, hardly seems to be making his fair contribution toward unity in the ranks. At least his latest words advocating state control of railroads, the election of judges by popular votes and other semi-populistic measures will not receive the unqualified approval of conservative Democrats in the East. Apparently Mr. Bryan has his eyes on the campaign of 1908, in which he hopes to figure again as the leader around whom dissatisfied and radical elements throughout the country shall rally. More satisfactory to the Democratic managers must be the letter of Carl Schurz to Judge Parker wishing him success and affirming that the principles and opinions which he holds as to the currency, imperialism, the tariff and the civil service, strongly commend themselves to men of Mr. Schurz's way of thinking. It will be interesting to see how many independents will follow Mr. Schurz into the Democratic ranks.

IT is yet too early to expect much excitement throughout the country, and indeed predictions that the campaign as a whole will be dull are not wanting in view of the fact that the vital differences between the parties are not as sharply accentuated as in some previous campaigns, the great issue being Rooseveltism or anti-Rooseveltism. However, with the giving to the public this week of Mr. Roosevelt's letter of acceptance, to be followed in the course of ten days by a similar one from Judge Parker, we shall doubtless see a deepening of popular interest. The probable selection of Mr. Thomas Taggart to be chairman of the Democratic National Committee, will be pleasing to the party in the West though the country at large, to whom he is practically an unknown man, has yet to take his measure. He has been mayor of Indianapolis several times and seems to be well versed in the strategy, not to say the expedients of political campaigning. In New York the question agitating the Republicans is the securing of a satisfactory nominee for governor. Elihu Root, if he can be persuaded to stand, looms far above all others who have been named, and if he should become governor he would doubtless be thought of prominently in connection with the Presidency in 1908. Chairman Cortelyou and Speaker Cannon are seeking to pacify warring elements in the Republican party in Wisconsin, and after that they may deem it best to give attention to the divisions in Minnesota where Governor Van Sant has made himself obnoxious to certain corporations influential in the councils of the Republican party.

Noteworthy Utterances Anent Politics

THE Democrats of Missouri have followed the logic of the situation and vastly bettered their own party chances in the state by nominating

The Triumph of Mr. Folk

Joseph W. Folk for governor. The convention last week was turbulent and protracted, and followed the example of the recent National Convention in St. Louis in having an all night session. But despite the machinations of his foes, Mr. Folk won without abating one jot or tittle of his purpose to fight boodlers wherever he can find them. He nailed this flag to his mast, and in the end it carried him to victory. It is a pity, however, that he is to be handicapped by the presence on the same ticket of some of the most objectionable men in the party. Not yet thirty-five years old, Mr. Folk has loomed large on the national horizon, because of his fearless prosecution of St. Louis corruptionists. On another page of this issue will be found a pen picture of the man in the jury room. He is a graduate of Vanderbilt University, and has practiced law in St. Louis since 1892. In the settlement of the great street car strike of 1900 he had an important part.

TWO ship captains have come within a very little of setting the European nations at war. The Russian cruiser St.

Russian Aggressions in the Red Sea

Petersburg, having passed out of the Black Sea under the Red Cross flag, in the Red Sea took on the character of a war ship. She stopped the Peninsula and Oriental steamer Malacca, as the captain of the latter claims, within the three mile limit off the Egyptian coast and demanded the right of search. The captain of the Malacca nailed his flag to the mast and refused to show the manifest of his cargo, whereupon the Russian captain, searching the hold, found many packages of explosives and confiscated the vessel—putting on board a prize crew and sending her back to the Suez Canal on her way to a prize court in Russia. The explosives were the property of the British Government, consigned to its navy yard at Hongkong and marked with the broad arrow, the ancient British Government mark. The news of the seizure raised a storm of anger in England, even the government organs calling the seizure piracy and calling for war unless Russia apologized. On the other side, an equal outburst of hatred for England for the moment found voice in the censured Russian press. The firm attitude of Lord Lansdowne and the British Government and the personal interference of the czar have resulted in Russia's withdrawal of her irregular cruisers and the return of the Malacca to her owners.

Other seizures by the Russian cruisers in the Red Sea have taken place. One of them was the Scandia, a Hamburg mail boat which was sent north under the Russian flag with a prize crew, only to be refused coal and provisions by the authorities at Suez and to be turned over to the agents of the German Government.

TWO questions are involved in these searches and seizures—the right of search and the status of the Russian vessels. England could hardly take the ground that there is no right of search,

for there is substantial agreement among the nations on this point and she herself has clung to this right as one of her weapons in a possible war. She has, therefore, made her protest upon the general point of the vexatious interference with commerce in one of its most crowded lanes and upon the irregularity of the belligerent rights of the ships which had slipped through the Dardanelles under false pretenses. The lifting of the war cloud is due chiefly to the personal interference of the czar and to a strong hint from the French foreign minister that Russia must not expect the help of France in a conflict with England provoked in this fashion of attack upon neutral vessels. This mediation of Minister Delcassé is all the more notable because the Russian cruisers let all French ships pass without challenge. The feeling in Germany over the seizure of the Scandia is only less bitter than that expressed by the British newspapers of all shades of opinion, and mingled with it is an amusingly grieved sense of Russian ingratitude. Has not Germany acted as Russia's cat's paw in recent political trials? Has she not violated her neutrality in order to sell her guns and ships? Did not the kaiser go out of his way to implore the blessing of heaven on a Russian regiment as it started out to shoot down the Japanese? Why then this hostile attention to German ships when those of France were let go by unchallenged?

THE whole incident throws light upon the weakness and division of counsels in Russian government circles. Theoretically the czar is

Russia in Three Seas

an autocrat. Practically he seems never to have heard of a movement which declared vexing war upon the commerce of the world in two and probably three seas, or if he heard he had not considered what it meant. The incident is by no means at an end with the withdrawal of the two irregular cruisers from the Red Sea. The Vladivostok fleet, abandoning its work as part of the defense of the Siberian coast, was simultaneously ordered through the straits into the Pacific and has begun a war upon neutral vessels carrying cargoes to the Orient. The sinking of a British steamer from New York for Yokohama has already been reported and the whole Pacific trade is at the mercy of these swift cruisers. A third fleet, consisting of cruisers which the Russian Government bought in Germany and armed, has sailed from the Baltic with sealed orders and may be heard of in the same task of searching for contraband in the South Atlantic or off the Cape of Good Hope.

THE political folly of alienating the sympathy of the great commercial nations of the world seems never to have

The Folly of the Raids

occurred to the Russian authorities who inaugurated this vexatious and really impotent attack. English public opinion is embittered to the point of war, German sympathy lost, France made suspicious—in order to deprive Japan of a few cargoes of coal, meat and explosives. In a few days the complete and angry alienation of America may follow, for the two later despatched fleets are already out of reach

for orders, and the Oriental commerce of the United States is at their mercy. The Pacific Mail Steamship Company has asked the Government to define what is contraband of war, but Russia has already made her list, to which the nations have not acceded, and there is material for a serious misunderstanding between the Russian Government and our own before the Russian fleets can be recalled. Under these circumstances it is hardly to be wondered at that there is a widespread opinion that Russia is deliberately seeking to provoke a world-wide interference which will allow her to make peace with Japan with dignity.

JAPANESE strategy in Manchuria is slowly declaring itself. Its effort has been, first to hold the Russians to their present position, then

The Campaign in Manchuria

to fortify the passes of the mountains to the eastward of the railroad, making the Japanese line secure, and third to cut off the Russians, if possible, from Mukden by an enveloping movement around their left flank. Fighting on both the Japanese wings shows that their preparation is finished and that they are ready to draw the net. Whether General Kuropatkin can escape or break through its meshes the next few days may determine. In the meantime the lines are drawn tighter about Port Arthur with no premature attempt to deliver an attack. In the battles for the mountain passes the Russians have steadily lost and the time has ripened for the taking of New Chwang, which the Russians have been persuaded into keeping all these weeks, though it only held them, to their peril, in the south.

A Great International Congress

Thus far the St. Louis Exposition has stood in the popular thought as gathering up from the ends of the earth and displaying in attractive form, tokens of the material advance of the last wonderful century. But those who visit it with eyes alert for signs of the intellectual and moral advance of mankind are already discovering its significance in this particular and as the months go on more emphasis is likely to be placed upon its educational than upon its spectacular features. But aside from the witness which it bears to the higher life of the world there is being projected in connection with it a remarkable gathering the nature and scope of which few as yet realize.

This international congress of arts and sciences will be held Sept. 19-25. Those who remember the series of congresses at the Columbian Exposition in 1893, culminating in the World's Parliament of Religions, due largely to the organizing genius of the late John H. Barrows, will note both points of resemblance and of difference in the coming congress. At Chicago the various congresses were distributed throughout the summer and autumn but at St. Louis they are to be massed in one week. This is doubtless in the interest of securing a larger attendance and of assembling during the third week in September, one of the most notable groups of scientists, educators, philosophers and men of high repute in

the industrial, literary and religious world, that has ever been brought together in this country. The *personnel* of this congress will entitle it to large consideration, while the papers and discussions will have the marks of originality, thoroughness and utility. The preliminary work has been in the hands of an administrative board of which Pres. Nicholas Murray Butler of Columbia is chairman, several other members being Presidents Harper and Pritchett, and Herbert Putnam, Librarian of Congress. We understand that many of the practical details have been arranged by Prof. Hugo Muensterberg of Harvard University, who many months ago outlined the plan in a magazine article.

The organizing idea has been the thought that a general survey of various fields of learning was both desirable and necessary in view of the fact that science has reached a stage of such minute subdivisions. So this assemblage has for its essential purpose the unification of human knowledge through a setting forth of general principles and fundamental conceptions and the effort to show the mutual relation of kindred branches of knowledge. To that end the whole field has been divided into these seven great divisions:

Normative Science,	Mental Science,
Historical Science,	Utilitarian Science,
Physical Science,	Social Regulation,
	Social Culture.

These grand divisions have been subdivided into twenty-four departments. This makes a marvelously inclusive and attractive program. There will be two general addresses on each department, one taking up fundamental conceptions and the other describing the progress during the last century. On the last four days of the congress no less than 128 sectional meetings, each three hours long, will be held, and almost every large theme of interest to thoughtful men today will be passed in review, competent speakers having been chosen to open the discussion.

Naturally the interest of Christian people will be particularly drawn out toward department 24, "Religion," the outline of which we print on page 164. It will be seen that eminent preachers, college presidents, professors and ecclesiastical leaders will have a part either in the general or sectional meetings. To President King of Oberlin has been assigned the honor of the opening essay, and the names of other prominent Congregationalists on the program make it clear that our own denomination has been looked to frequently by the organizing committee. We notice also in the program of the other departments besides that of religion, the names of prominent members of the denomination like Presidents Hyde and Slocum, Professors Graham Taylor, George H. Palmer, George T. Ladd, A. B. Hart, B. W. Bacon and M. L. D'Ooge and Dr. S. W. Dike. Among distinguished foreigners who will participate—for the congress is to be truly international—are Professor Harnack of Berlin and Professor Reville of Paris.

Those who can arrange to time their visit to St. Louis to coincide with this congress will be amply rewarded. The fraternizing of men engaged in different branches of scientific work must be mu-

tually profitable, and the effort to show underlying unity can hardly fail to promote the sense of solidarity and to greatness before the eyes of the world the wonderful intellectual achievements of the last century. We hope that the congress will also in direct and indirect ways serve the paramount interest of the human family—its religious faith and life.

Two Voices from Michigan

To the half-dozen or more addresses and papers of the last year outlining the need and possibility of modifications of Congregational polity in view of modern conditions, a valuable pamphlet emanating from Michigan has just been added. It embodies two papers read at the recent state meeting and we advise those in different parts of the country who are pondering upon new adaptations of Congregationalism, to secure from the state secretary, Rev. J. P. Sanderson of Lansing, this little publication.

Mr. Sanderson himself is the author of the first paper, which deals with the problem of ministerial supply. From statistics carefully collated and digested, he finds that of the 202 present Congregational pastors in Michigan, only 25 per cent. were trained in American Congregational colleges and seminaries. These, with the exception of five, are over self-supporting churches. They receive on an average a salary of nearly \$1,150, while the average salary in the Congregational churches of the state is but a little over \$600. "This means," concludes Dr. Sanderson, "that men will not fit themselves for the work of the ministry by college and seminary training and serve churches with the limited compensation of \$600, or less, per annum." He cites the action of the Presbyterians of Michigan who have instructed their missionary committee to make the minimum salary of home missionaries \$800, as worthy to be imitated by us and if followed sure to increase the number of trained men in the service of the churches. He points out the depressing competition between struggling churches in small fields and concludes with the question, "Will it be practicable to man our fields with well paid men on the denominational program?"

The second paper in this pamphlet is from the pen of Rev. H. P. DeForest, D. D., of Detroit on the subject of Congregational fellowship and oversight. It starts with the frank recognition of the fact that the old methods of fellowship—frequent exchange of pulpit, the council and the ministerial association—seem to be more fitted to the earlier time and simpler conditions. Now that Congregationalism is drawn into competition with more compact bodies and has not unfrequently in its membership few who care deeply for the Congregational way, we must re-enforce our Congregationalism by greatly strengthening the element of unity and efficient oversight or lay down our denominational life and join a union that shall give us "in place of half a dozen struggling churches in a small town, one strong and well-managed church with no label on it but the name of Jesus Christ."

But Dr. DeForest thinks the time has not yet come for that degree of self-sac-

rifice, and that it is better for us still to stand for our ideals—freedom, unity, intellectual and spiritual rather than sensuous religion—and then adopt measures fitted to the present time. His practical suggestion is that the district association, or, as we would say in the East, the local conference, be made more emphatically the central wheel of our system, vested with the responsibility of ministerial standing and with the function of ordination. In addition there should be a board of oversight similar to those already formed in Boston and Oakland, Cal., and such a reorganization of the framework of state home missions as will make it really "the board of church extension and sustentation of Congregational churches," with a well-equipped central office, a superintendent and a proper corps of assistants out from which lines would go to every point in state Congregationalism. Dr. DeForest goes on to say:

As heretofore the final authority would rest in the individual churches, but they would be a system and not a collection of independent atoms. It would give us an oversight not only over aided churches as now, but over the large number of self-sustaining churches, hardly more strong than these, which are now without any oversight or help whatever.

The candor, breadth and practical suggestiveness of these papers make them a tract for the times. They frankly recognize deplorable conditions and existing weaknesses in working Congregationalism, but the writers cherish the hope and belief that defects may be remedied and a sense of unity secured without the sacrifice of vital principles. To our mind that which commends these papers most of all, is the absence of narrow denominational zeal and their frank assertion that modern Congregationalism needs a measure of reconstruction, not for its own sake chiefly, but because thereby it will make its largest contribution to the kingdom of God and to the more inclusive unity that may be coming by and by.

The Dilemma of the French Bishops

When in a partnership of two one claims the authority and the other holds the purse, a disagreement between them is sure to make a trying situation for subordinates. That, in a word, is the situation in France, where the agreement between the pope and the nation allows the nation to nominate and to pay the bishops of the Roman Catholic Church, but leaves them the servants of a foreign ruler who claims the right to their obedience, and holds over them the threat of deposition and excommunication.

The pope now requires the presence of certain French bishops at Rome to give an account of their stewardship. If they go, the French Government assures them they will lose their place and pay. If they refuse to go, the pope will deprive them of their spiritual authority and perhaps of their hope of salvation. It is a difficult situation for Bishop Geay and his ten episcopal companions, who stand doubting between their ecclesiastical and civil superiors, and it threatens to become a difficult situation for the pope, who by his attitude of insistence is play-

ing directly into the hands of the anti-clerical French ministry.

Premier Combes recently refused to denounce the Concordat—the agreement between pope and nation, which dates back to the time of the first Napoleon—though he carried a drastic measure emancipating the schools from clerical control and expelling the teaching orders. But it cannot be doubted that he would welcome an attack upon it from the side of the pope which would array all the moderate parties in his support. He has informed the bishops that they are the servants of the nation, and that if they go to Rome at the pope's command they forfeit their positions.

The dilemma is now the pope's. If he withdraws his command, his claim of authority goes with it, and the Church of France will have gained independence of spiritual authority at the cost of a new subservience to the civil power which pays its pastors. If the pope, on the other hand, defies the French Government and deprives the recalcitrant bishops of their authority, or perhaps goes further and lays an interdict on France, depriving the whole nation of the rites of Roman Catholic religion, he will sever the relations in which the papacy has always, except during the few years of the Revolution, stood with the French Government, will unite and strengthen all the forces of opposition, and will at a stroke deprive the Church of its financial support, and throw it upon the unaccustomed contributions of its members.

It is a very pretty quarrel as it stands, and the reported resignation of the pope's secretary of state, which Pius has refused to accept, shows both that the pressure of the situation is felt at the Vatican, and that the pope stands firm. Having gone so far it is difficult, indeed, to see how he can do otherwise, and we cannot wish he should. We do not, of course, believe that any vicegerant of Christ on earth has authority to summon ministers to his bar, but only by some such full enforcement of his power can the world come to know the practical meaning of the papal claims.

But there is more than this. The first effect of the quarrel might be division, but the final result must be a new and wholesome life in every church set free from State subservience and State interference. We regard dependence on the state as always and everywhere a weakness for the churches of Christ. We can ask nothing better for Christ's Church anywhere than total independence of the State. Whether or no there might arise in France under the lead of one or more of the threatened bishops a Gallican church independent of the pope and dependent on the state for its support, is a secondary, if interesting matter. The fact that hundreds of priests in recent years have come out from the Roman allegiance and are adrift or in relation to the French Protestant churches suggests that such a movement towards nationalization is quite possible. But the main interest of such a severance must be that it would make a long step toward that independence which gives freedom for self-development and toward self-support which sifts the real followers of Christ in any form of organization from the mere hangers-on of an established

order. The effect of that sifting here in America has been to make the most virile and hopeful branch of the Roman Catholic Church which the world has ever seen. With a second object lesson of the kind in France the folly of the attempt to make the head of a Church of Christ the temporal ruler of a handful of Italians and of necessity therefore caught in the diplomatic tangles of the world, might at last be driven into the thick brains even of the ultramontanes.

The Prayer of Penitence

Can God forgive our sin? That must depend upon the answer to the other questions, whether God is a person and whether our sin is sin against God. On these two points the writer of this prayer of penitential faith is confident. From the thought of private sin bringing remorse and pain, he has risen to the sense of sin in social relations, and by that ladder to the highest thought of God, in whom all social relations subsist and against whom all transgression is directed. The prayer goes deep because it reaches high. Everywhere and always it finds God. For the moment all other relations and responsibilities sink out of sight in that overwhelming thought, "Against thee, thee only, have I sinned and done this evil in thy sight."

This penitent had ceased to make excuses—he had faced the facts of sin and stood self-condemned before God without evasion or apology. Having no other refuge, he took refuge in the loving-kindness of Jehovah. God our judge is God our refuge. From sin there is but one possible turning—to him who is grieved and hurt by sin. From temptation there is but one possible and permanent escape—in the companionship of God's spirit and preoccupation with his work.

There is something astonishing and encouraging in this Old Testament assurance of God's loving-kindness and forgiveness. It is evidence of God's desire to give himself to his people anticipating the final proofs in Christ's life and death and in the experience of his followers. Yet how incomparably richer and deeper and broader is our knowledge of God's pardoning love. How Christ reveals the Father's longing heart. How black appears all evil in the shadow of his light of holiness and warmer light of freely offered sacrifice. The cross tells of the sin of man as truly as it shows the cost of pardon and the strong desire of God to make men free from sin—the joy of the divine self-giving as well as its clear echo in the joy of pardoned sin.

Our pardon is for service. This penitent asks for the presence of God's spirit and the joy of forgiveness that he may do God's work. We shall have a new view of this whole subject if we come to God not merely for relief but for efficiency. To use us for his purpose God must transform us into his image. The pardoned sinner of the psalm looks forward to successful witness as well as joyful worship. "Then will I teach transgressors thy ways and sinners shall be converted unto thee." An overweening love of self has no place at the cross: for the new life which we derive from

the Crucified is a life of self-devotion for the blessing of the world.

Our Handbook Topic for the Midweek Prayer Meeting, July 31—Aug. 6. Ps. 51.

In Brief

Make the most of Old Home Week. It is a glorious institution, and no organization has a more vital interest in it than the Christian Church.

Did you tell the visiting minister last Sunday that he helped you, or did you let him go sorrowfully away wondering whether any of his arrows hit the target?

Any subscriber who desires the index to *The Congregationalist and Christian World* for the past six months can obtain it by sending a request to the editorial office.

A good deal of Russian history may depend upon the birth of an heir to the czar, expected in a few days. All his children are girls and the lack of an heir male is said to have been a large element in the mental depression which has afflicted him.

The weather in Mobile, Ala., last week Saturday seems not to have coincided with that in Boston. A hail storm in that Southern city destroyed cotton and crops to the value of \$300,000. Hail stones as large as pieces of chalk fell, tearing the cotton and foliage from the stalks. An appeal for aid is being made.

Six points out of nine mark the extent of the victory of Yale and Harvard in their contest with Oxford and Cambridge. Yale took four of the American six points. As before, the Americans failed in contests which called for endurance—the long distance races going to the Englishmen. Is this a fault of training, climate or national character?

Among the books worth taking with you on your vacation is Dr. Richard Cordley's *Pioneer Days in Kansas*, issued last year, but to which new interest attaches now because of his recent death. In it he has told as thrilling a tale as can be found in the annals of American Congregationalism, and the reading of it is sure to make one a more ardent Christian and patriot.

Nearly \$5,000,000 is the modest remnant of fortune which ex-President Kruger left after all the losses and confiscations of the war. Some of the impoverished Boer farmers who have been starting again by the help of the British Government may wonder how much their president's fortune would have climbed to if he had driven the British into the sea.

Judge Parker has shown his courage a second time. He has forbidden the amateur photographers to take snap-shots at him. Does this mean that he is indifferent to the feelings—and the votes—of the tens of thousands who take snap-shot pictures, or members of whose family do? Or—we hate to cherish the suspicion—does Judge Parker, being a handsome man, reflect upon the average result of the snap-shooter's work?

The country will have a cordial welcome for the new Colombian minister, Dr. Thomas Herran. It was he, it will be remembered, who negotiated the canal treaty which the Colombian Congress rejected, under which Colombia might have retained control of Panama. We shall all be glad to resume cordial relations with the sister republic. The new president, Gen. Raphael Reyes, also knows us as the peace envoy at Washington, last year, at the time of our recognition of Panama.

For the sake of variety in the prayer meeting these hot evenings, why not try the plan which a Rhode Island pastor carried out last

week? He went through the current *Missionary Herald* summarizing the articles and editorials, and pointed out on a map the location of the places referred to in the articles. Those present had a lesson in geography as well as in the onward march of the kingdom of God. If people won't read at home so good a missionary magazine as the *Herald*, they ought to be taught by the minister how much there is in its pages directly relating to stirring world movements.

So the British are going to Lhasa, over the snow passes and the desolate heights to the forbidden city of the lamas—the last important refuge of the policy of exclusion in all the world. We can hardly blame them, since their expedition has found no responsible negotiators on the road and has met with much treachery. We can only hope that when they arrive they will find some one to negotiate with. There are lamas enough, but who is to vouch for the last Lhasa lama when they corner him? And what will Colonel Younghusband do if the last Lhasa lama has lighted out?

Bishop Grafton, Protestant Episcopal bishop of Fond du Lac, seems to think that the Archbishop of Canterbury ought to have a whole house to himself for a residence when he comes to the Episcopal convention in Boston next October. The bishop need not worry. Boston is used to entertaining. Dr. Davidson is a man of sense and would probably be entirely content in a hotel. He will be well taken care of and will not be likely to thank any one who would put him on a pedestal where he could not mingle freely with the other members of the convention and the other guests. The trouble with Bishop Grafton is that he habitually thinks in terms of the Middle Ages.

The Religious Education Association grows with encouraging rapidity. It has members representing eighteen denominations all over the United States and Canada, in the Philippines, Hawaii, Argentina, Asia, British West Indies, England, France, Germany, India, Japan and Turkey. It is claimed that nearly every well-known institution of learning in the country is identified with the association. The addresses delivered at the Philadelphia Convention, March 2-4, 1904, will be issued in book form in September. The general theme is, *The Bible in Practical Life*, and the addresses include papers on the problems of the Sunday school, religion in the schools and colleges, household religion, summer assemblies, religious art and music and other interesting topics.

The substitution of Mr. George H. Conley for Edwin P. Seaver in the superintendency of the Boston schools, after prolonged controversy over the matter in the school committee, draws forth from the *Pilot*, the Roman Catholic organ, as abusive and virulent a column editorial as we have ever seen in that paper. We fancy that the generous soul of its former editor, the lamented John Boyle O'Reilly, would recoil from such a mean attack upon the Boston Public School Association, and the Boston *Herald*, which foremost among Boston papers has stood for non-partisanship in the administration of the schools, and has dared to antagonize the objectionable elements which are too dominant in the Boston school committee just now. We had hoped that the recent appointment and the retirement of so good a man as Mr. Seaver were not primarily due to a desire on the part of the Catholics to control this important position, but such diatribes as that of the *Pilot* and its fierce onslaught upon such a broad-gauge organization as the Public School Association, breed the suspicion that such is the case. We trust, however, that the *Pilot* does not represent the intelligent and patriotic Roman Catholicism of the city.

We have been blessed with quite a little inundation of Western visitors of late and we are right glad to see them. They bring the savor of the broad prairies, the tonic of Rocky Mountain breezes, the peace of Washington's vast forests and the indefinable charm of languorous California. They make us realize that Beacon and Park Streets are only parts of the universe and that while the entire West may not yet be of age, it is headed that way.

Among those who have honored us with a call are Dr. G. S. F. Savage of Chicago, who came on to the sixtieth anniversary of his graduation from Yale and with eight other equally hale and hearty octogenarians—half the original membership of the class—grew young again under the Yale elms; President Thwing of Cleveland, the capable head of the college with the long name; Prof. E. S. Parsons of Colorado College, fresh from Bible teaching at the Lake Geneva Y. M. C. A. encampment; Pres. George A. Gates, rightly jubilant over the almost unparalleled growth of Pomona College; Dr. C. H. Dickinson of Fargo, New England born but now a wheel-horse in all good movements in North Dakota; Dr. C. H. Patton of St. Louis, who rushed right back to the World's Fair city for all-summer duty; Rev. W. H. Day of Los Angeles, who imbibed a little theology at the Harvard Summer School and then hid himself away to Northfield for spiritual tonic; Rev. H. Paul Douglass of Springfield, Mo., who exchanging pulpits for the summer with Rev. J. G. Nichols of Hamilton, Mass., utilizes the week days for special work in philosophy at Cambridge; Rev. R. L. Marsh of Burlington, Io., tall, serious and energetic, who preached a recent Sunday at the Old South Church, Worcester, and Rev. Austin Rice of Walla Walla, Wn., who is not sorry that he took the advice which his father often bestows upon callers at the headquarters of the board of pastoral supply and went West.

Points Worth Noting in Church News

Close of long, fruitful pastorates in Syracuse, N. Y., Portland, Me., Norwich and Lyndonville, Vt. (pages 163, 166, 162).

A minister shares his summer outing with parishioners less favored. (The Rural Ministry of a City Pastor, page 162.)

From Day to Day

BY ALLEN CHESTERFIELD

I met a Pagan the other day. Our encounter was not in the heart of Africa, but on a swift express train, where the casual talk begun in the dining car developed into an earnest conversation, lasting until we reached our destinations. He was extremely well-dressed, this Pagan acquaintance of mine, a graduate of one of our oldest universities, a keen, successful, affable business man.

I discovered his paganism as soon as I put the question which I frequently ask of my fellow-travelers, "Where do you go to church?" "O," said he laughingly, "I don't go and haven't been for years. Let me see, I think the last time I went was Easter in 1886; and, what's more, I haven't the slightest intention of ever going again in my life." This last assertion rather took my breath away, but, perceiving that I had an interesting specimen before me, I ventured to probe the matter a little further and found him quite willing to talk. He was neither belligerent nor apologetic, as he went on to say that in his judgment the churchgoing habit was declining among educated men. He instanced several of his own companions, whose names I recognized as those of men prominent in civic reform, educational work and various modern philanthropies, with whom he said he was in the habit of playing golf on

Sunday. "They never go to church," said he, "and look at their standing and usefulness in the community."

"But don't you think," said I, "that the Church is an important conserving force in society?" "O, yes, and, to tell the truth, I am supporting a preacher myself. Down in a little fishing village in Maine, where I go every summer, there is a church not able to support a minister, and as I happened to know a man who wanted a position I sent him down there and am paying his salary." This was not said boastfully as if he looked upon this meritorious work as a means of release from the obligations of personal religion, but simply to show that he had no ill will against institutional Christianity.

"But may there not come a time in your life," I persisted, "when you will feel the need of the Church and what it stands for? Matters may not go along as prosperously or some disaster may overtake you." "Why, I nearly died of typhoid fever not long ago," he said, "and the situation didn't make the slightest difference with me. They told me that I would better have a minister come, and I replied: 'O, I am too busy. I want to straighten out my affairs and make my will and I don't want to fuss with any minister now.' If there is any hereafter I think if a man has tried to do about right here it will be all right with him there."

I saw I must take another line of approach, and so I asked him how his theory and program of life seemed to him as he held them up against the character and career of Jesus Christ. He admitted an admiration for that historical person and felt that Christianity had been a desirable influence in the world, that it had promoted intellectual activity and fostered the sense of fair play among men. He was perfectly willing that any one should believe in Christianity to the full extent that his reason warranted. But as for its being a vital factor in his own life he might have been born in Arabia instead of less than fifty miles from Massachusetts State House.

This is why I call him a Pagan and I wonder how many of the 80,000,000 persons in this nominally Christian nation may properly be classed with him. That he has many counterparts, especially in the higher and cultivated classes, I strongly suspect. There was just one encouraging element in his attitude and that was his admission that if he had children he would incline to go to church or to have them go, and there was just one ray of light upon the problem as to how he reached his present indifferent attitude and that appeared when he complained that in his boyhood he was made to go to church, the compulsion being so severe that long before he became his own master he decided that when he reached his majority he would quit churchgoing.

So then it appears that my Pagan friend, even if his parents did over-do the matter, has a substratum of character, due I believe, to early influences, that may help to keep him pure and upright. And the interesting question arises whether if he should ever have children he would bequeath to them a Christian or a Pagan inheritance. He will not mind my calling him a Pagan, though I shrink a little from thus denominating so sincere and agreeable a gentleman and I am telling others about him not because I would hold him up to censure, but because I think we ought to know the extent and nature of modern indifference to religion and ask ourselves not only, How are we going to save China and India? but, How are we going to win the intelligent, refined, well-behaved Pagans who dwell in the midst of our cities and towns?

One minister of our acquaintance keeps in touch with his Christian Endeavor Society this summer by sending each week a letter to be read at the meeting. Such an interest in the stay-at-homes is sure to be appreciated.

The New Pilgrim Hymnal

The Opinion of a Working Pastor

By REV. WASHINGTON GLADDEN, D. D.

For obvious reasons I have not been in haste to express an opinion about the new hymnal; but, as one who has known somewhat intimately the history of the book, I may, perhaps, be permitted to explain, in a general way, the purposes of its compilers.

For certain features of the book I have no responsibility, and may, therefore, speak without reserve. The responsive readings I had never seen until I saw them in print. This feature of the book is to me an important one, and I was solicitous about it. The result is all that could be desired. It is the best compilation of responsive readings that I have ever seen. The selections are admirable, the arrangement felicitous; the responses are generally brief, so that the congregation will manage them without difficulty.

In the arrangement of the hymns I had no part. For this we are indebted, I suppose, wholly or mainly to Mr. C. L. Noyes; and it has been done with wisdom and skill. We shall learn how to turn immediately to the kind of hymn we want. The elaborate and exhaustive index of subjects, giving first lines of hymns, will aid the minister.

For the selection, as well as for the arrangement of the hymns, Mr. Noyes has been primarily responsible, though, as the preface and the editorial notes inform us, he has availed himself of valuable counsel. It is doubtful whether any hymn-book now in use has been so thoroughly studied and sifted by so many competent men. It would have been hard to find any one with a more catholic taste, a more devout spirit or a more self-effacing purpose than Mr. Noyes has shown. Our churches owe him a debt which it will take them some time to compute, and which they will never be able to repay.

The work of Mr. Ziegler, the musical editor, has also been careful and conscientious. His knowledge of modern church tunes is large and his determination to get the best of them has been persistent. The counsel and co-operation of Mr. Bulard, one of the most talented and promising of our younger composers, has also been valuable. Some of the most spirited and melodious of the new tunes are his; and his judgment guided all the adaptations. His untimely death, just as the book was completed, gives a sacred and pathetic interest to his work embodied in it. Some of us—many of us, I trust—will never sing "Kinship," or "Macdon," or "Matheson," or "Hosmer," without a breath of thankfulness for one whom we never saw but who has helped to give voice to our faith and love.

The outward form is worthy of acceptance. A fairer page I have not seen. The music type, the letter-press are clear and bright, perfectly legible, a boon for dim eyes and dark interiors. The book is a little too heavy—that is the only fault. I hope that in subsequent editions a little thinner paper may give us a lighter book. It is a marvel of cheapness. Such a book, including the read-

ings, for seventy-five cents in cloth and a dollar in half-leather is unexampled. It is made for the churches, by their publishing society; and it is a co-operative enterprise. It is to be hoped that the churches for which it has been made will appreciate the service rendered them.

HYMNS OMITTED

As regards the general character of the book, its first and crowning merit is the fewness of hymns. Only 547, all told, while most modern books contain from 700 to 1,400! I believe the volume would have been better than it is if this number had been cut down considerably. The churches do not need a library of hymnology to sing from. A small hymn-book well known, like a little farm well tilled is more profitable than vast areas unexplored and unused.

This policy involves the omission of some hymns that many would like to have included. Generally, an adequate reason will be found for omissions that cause surprise. One wants to know how we could omit, "Prayer is the soul's sincere desire." The answer may be, because it is an essay on prayer, rather than a worshipful expression. Essays are not suitable for songs.

"Why have you not included, 'Weary of earth, and laden with my sin?'" I had not observed that the hymn was left out; I have sometimes sung it, and should probably have admitted it, but the question sets me thinking. Is the sentiment of the hymn quite true? Are we "weary of earth?" Surely we have no business to be, and is it not best to keep within the truth in our songs?

"Why did you omit, 'Go to dark Gethsemane?'" I do not know. Perhaps because the same thought is adequately expressed in the similar hymn, "When my love grows weak," and the same explanation may be given of the omission of "My Jesus, as thou wilt," instead of which we have Bonar's rather better hymn in exactly the same vein, "Thy way, not mine, O Lord." I am making these replies without knowing what considerations led to these particular omissions, but simply with a view of showing that the selection has probably followed some rational principle.

It would be well, however, not merely to study the index, to see what hymns are not included, but to study the book and see what hymns are included. Most of the familiar hymns which are at once poetical, and rhythmical, and sincere expressions of true religious feeling are here. There are also not a few new hymns of great value, hymns which are sure to become great favorites in the churches. Without trying to make a catalogue of such, let me mention the first lines of a very few. These three are by George Matheson: "Come let us sing a common song," "Gather us in," "O love that will not let me go"; these two by Francis Turner Palgrave: "O thou, not made with hands," "O light of life, thou Saviour dear"; Bayard Taylor gives us: "Not so

in haste, my heart"; and Edwin R. Sell: "Send down thy truth O God"; and Edwin Hatch, "Breathe on me breath of God"; and J. A. Symonds, "These things shall be"; and Ebenezer Elliott, "When wilt thou save the people?"

AS TO THE UNITARIAN HYMNS

Attention has been called to the fact that several Unitarian hymn writers are represented in the book; the churches have been warned against it on that account. No attempt has been made to show that the hymns of these writers teach erroneous doctrine; it seems to have been supposed that the name will be sufficient to scare the Orthodox. The book may well challenge investigation on such charges. No lack of loyalty to Jesus Christ, no defect in the hymns that express faith in him and love for him, and the joy of salvation through him will be charged against it by any intelligent man who examines it. It is particularly rich in the expression of a warm, genuine, evangelical experience. I shall use it in my prayer meeting because I know no book which serves so well the needs of a devotional meeting.

There was a pious woman in one of the churches to which I ministered a good many years ago who used to urge me to have the Doxology sung at every service; "for," she said, "there may be Unitarians present, and I want to jam the Trinity down their throats whenever I can." This hymn-book has not been constructed for the purpose suggested by our dear sister, who has long been singing hymns around the throne with good Unitarians; it does not aim to jam any dogma whatever down anybody's throat, and I should be glad to know that our Unitarian brethren could find enough in it to meet their wants as worshipers. There would be hymns in it, probably, which some of them would not care to use; and those of them to whom Jesus Christ is no more than any other man would find in the one hundred and seventeen hymns in which his life and death and resurrection and redeeming grace are celebrated much that they could not approve; but the book is, after all, catholic in its spirit; it means to give to all the true children of God and all the faithful followers of Jesus Christ voices for their praise.

UNITARIAN HYMN WRITERS

It is true that several Unitarian names are found in these indexes, because it happens to be true that the largest number of the best hymns written within the past twenty-five years have been written by Unitarians. I have a striking illustration of this fact in a little book of one hundred and fifty supplemental hymns published in 1899 by an Anglican minister of London, for use in his congregation. It must be presumed that he had no Unitarian proclivities: he was simply looking for the best new hymns in the English language, and of his one hundred and fifty hymns, eighty-two are by Unitarian authors—most of them American Unitarians.

rians. How it has come about that our Unitarian brethren have blossomed into song after this fashion, I do not know. Perhaps it is true that while some of us have been busy hunting heresy, they have been trying to find utterance for their religious feeling.

Is there any reason why we should refuse to sing: "In the cross of Christ I glory," or "Nearer, my God, to Thee," or "O, Love divine, that stooped to share," or "Father, in thy mysterious presence kneeling," or "Beneath the shadow of the cross," because they were written by Unitarians? Such a spirit is utterly peevish and puerile. If this book contains hymns that teach false doctrine let that fact be exposed: but the attempt

to raise a prejudice against it because it contains hymns written by men who bear the Unitarian name is a piece of obscurantism hardly worthy of the twentieth century.

One great feature of the book I can only mention—its wealth of ethic and social hymns—hymns of the kingdom. Under the headings: Love and Service, Work and Duty, Ardor and Valor, Christian Missions, Social Progress, and Our Country, the churches will find voices for the life of this new day.

TUNES TO BE LEARNED

The tunes are no less choice, spirited, dignified, and beautiful than the hymns. Here, too, there has been sharp limitation

in the interest of frequent use and familiarity. The number of tunes is much smaller than the number of hymns: many tunes are repeated twice, three times, four times; the intention is that the people shall have a chance to sing them often enough to learn them by heart. I think it will be found that most of the new tunes are singable; they have characteristic melodies that can be easily learned, and the harmonies are rich and satisfying.

Few things in my life have given me greater pleasure or more satisfaction than the work which I have expended upon this hymn-book. I have a strong hope that our churches will employ it in the service of praise with increasing affection and delight.

Mr. Folk in the Grand Jury Room

A Study at Close Range of the Eminent Reformer and Nominee for Governor

BY DAVID RIDDLE WILLIAMS, ST. LOUIS

At last the Missouri penitentiary doors have shut in three of the nineteen convicted St. Louis boodling city lawmakers. Among others of the unsavory lot who remain without the prison gates on Supreme Court technicalities—and that has become a hated word among honest Missourians—"technicalities"—there has been a scramble to turn state's evidence, since it has actually been "shown" that Mr. Folk could imprison, as well as indict. All this brings up the old question, with more force than at any time in the past two years: "How does Mr. Folk do it? How does he conduct his investigations in the St. Louis grand jury room?"

In so far as it be consistent with the grand juror's oath, an attempt will here be made to answer.

JURY SERVICE THAT IS WORTH WHILE

The grand jury on which the writer recently served was the "long term" panel, and was as hard a worked body as any in the history of the city. But the forty-eight days' service was worth to us, in experience, all it cost.

Most of all we appreciated the chance to become intimately acquainted with the prosecuting attorney, Mr. Joseph W. Folk. To have a man who is a national character, with his pictures in the magazines, lean over the back of your chair and joke and pass the time o'day and borrow matches for his cigar that is always going out is in itself an experience.

First, a word as to the now historic St. Louis grand jury room. It is a bare chamber, none too large, on the top floor of the dingy, ramshackle old "Four Courts" (which, according to local tradition was so named after a certain Celtic Four Courts of fond memory, even if the namesake has but three). In that place the witness takes his seat in a hollow square, so to speak, with jurors on three sides of him and the wall close behind. To more than one has that comfortable chair been as if made of molten lead. Many high and mighty—speaking financially, politically, socially—have come to it jauntily, with a sneer and a smile—and have left it self-confessed criminals and in tears.

A MAN WHO RULES HIMSELF

The question arises, How does Mr. Folk do it? That is what we jurymen studied

over often. In the first place, he is not over-burdened with details, having a strong staff. He has time for quiet thinking—the average American professional business man's characteristic lack. In his examination of a witness Mr. Folk is direct and informal. You might think it a justice of the peace case involving \$4, for all anxiety he shows. In a quiet fashion the questions begin.



JOSEPH W. FOLK

Sometimes he stands at the witness's side; oftener he leans over a near-by jurymen's chair. He consults notes but rarely. Yet it is always evident that he has carefully blocked out his plan, despite all the informality.

When he leads up to the crucial question and the witness balks, he may drop that line temporarily. But sooner or later the question must be answered, or there comes virtual self-condemnation through declining to answer, on the plea that the witness will incriminate himself. Never did our jury see one or the other result fail of accomplishment on anything essential.

Mr. Folk has no set plan and conducts no two examinations in the same way. But in this respect he never varies: under no circumstances was he ever seen to lose his temper, raise his voice, or in any way show excitement. And we saw many occasions when the majority of men certainly would have lost control of themselves. It is the same way when he is trying his cases.

The one thing which most impresses

the witness is Mr. Folk's quiet strength. When the witness gave way to nerves and fear and anger, and there was an explosion, Mr. Folk would calmly stroll around the room, relight his cigar, and then go up to the witness and say something like this: "Now, I'm not going to argue with you. You answer my question or not. You go on record, either way."

Mr. Folk spares neither himself, the jury, the witnesses nor the deputy sheriffs. One state official was before us six times in four weeks. This will show how he laid out the work for the servers of subpoenas: After one noted railway lobbyist, who was much wanted and knew it, no less than 100 summonses were sent. His travels were extensive. Then he grew a little careless and it was the hundred and first which proved his undoing.

That is a type of Mr. Folk's pertinacity. But a still better example is the return from Mexico of Charles Kratz. There this indicted city father, who had "jumped" his bond, was settled down, apparently for all time, as a successful contractor. There were (and are) moneyed men in this city to whom it was a great object to keep Kratz in Mexico. Extradition laws being as they were—up to the Kratz affair—the indicted boddler and his friends were inclined to laugh at Mr. Folk. St. Louis visitors to his retreat were instructed to bring back his boastful utterances. It was a dangerous flouting at right and law, for Mr. Folk went to Washington, and did things. The machinery of two countries began to move in an untoward fashion. The result? Kratz came back.

MORE HONESTY THAN CORRUPTION

Our work resulted in the discovery of much honesty in Missouri. We wish to herald that fact, naturally. There has been so much of the other thing told. Our investigations were chiefly along state "boodle" lines, and a goodly array who were not smirched were found. Will the reader please remember that? Our most noted work was in regard to the baking powder bill which ruined an ex-governor. We reiterate that in the course of this distressing investigation, and in other work we did along state lines, amine of old fashioned honesty was proved.

A small quota of tricksters in the up-

per and lower houses at Jefferson City, we found, were responsible for the odium which now attaches to the very name of that place. They were often "raw" in their work. It is to be presumed that things are done decently and in order when legislation is bought and sold at Albany or Harrisburg or Springfield. This very crudeness is the cause of much of the evil advertising which our great state and city has received. This is not to advocate any change of "boodling" method,

but it is an explanation of facts as secured from competent witnesses under oath.

In an informal talk with our jury, following an official session, a representative and acknowledged railway lobbyist frankly stated: "After years of experience I want to say that I believe the majority of the Missouri lawmakers to be honest. Among them are men who would not hesitate to kill any one who would offer them a bribe."

the heaviness of incessant mirth, into a loftier and serenest region, where through the clear air of serious thoughts I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by his divine presence.

Christianity in Books*

By Rev. Henry van Dyke, D. D.

It is the fashion nowadays to speak scornfully of "a book religion." But where is the noble religion without a book? Men praise the "bookless Christ;" and the adjective serves as a left-handed criticism of his followers. True, he wrote no volume; but he absorbed one literature, the Old Testament; and he inspired another, the New Testament. How wonderful, how supreme is the Bible as an utterance of life in literature! . . . The Bible exercises its mightiest and most beneficent influence, not when it is substituted for all other books, but when it pervades all literature.

Christianity needs not only a Sacred Scripture for guidance, warning, instruction, inspiration, but also a continuous literature to express its life from age to age, to embody the ever-new experiences of religion in forms of beauty and power, to illuminate and interpret the problems of existence in the light of faith and hope and love. Close this outlet of expression, cut off this avenue of communication, and you bring Christianity into a state of stagnation and congestion. . . . Books it may produce—books a plenty! Big fat books of dogmatic exposition; little thin books of sentimental devotion; collections of sermons in innumerable volumes; pious puppet-show story-books in which the truth or falsehood of certain dogmas is illustrated by neatly labelled figures stuffed with sawdust and strung on wires. And these an insulated Christianity, scornful of what it calls mere literary art and unsanctified charm, would persuade us to accept as a proper religious library. Certainly they are not literature, nor is it either to be wondered at or much regretted that they are not current. They do not propagate religion; they bury it.

Very different are the works by which the vital spirit of Christianity has been expressed, the vivifying influence of Christianity extended in the world of modern thought and feeling. There are sermons among them, like the discourses of South and Barrow and Liddon and Bushnell; and religious meditations like the Confessions of St. Augustine and the Imitation of Christ; and books of sacred reasoning like the Letters of Pascal, and Butler's Analogy, and Drummond's Natural Law in the Spiritual World; and divine poems like those of Dante and Milton and George Herbert and Cowper and Keble.

But there are also books which are secular in form, neither claiming nor recognizing ecclesiastical sanction, presenting

life in its broad human interest, and at the same time revealing the ethical, the spiritual, the immortal as the chief factors in the divine drama of man. Christian literature includes those writings in which men have interpreted life and nature from a Christian standpoint, in language of distinction and charm, touched with the personality of the author, and rounded into forms of clear and lasting beauty. The standpoint does not need to be always defined or described. A man who looks from a mountain peak tells you not of the mountain on which he stands, but of what he sees from it. It is not necessary to name God in order to revere and obey him. I find the same truth to life in King Lear as in the drama of Job, and the same sublime, patient faith, though the one ends happily and the other sadly. The Book of Ruth is no more and no less Christian, to my mind, than Tennyson's Dora. There is the same religion in The Heart of Midlothian as in the Book of Esther. The parable of the Rich Man lives again in Romola. In Dr. Jekyll and Mr. Hyde, St. Paul's text, "The flesh lusteth against the spirit," is burned deep into the heart.

No great writer represents the whole of Christianity in its application to life. But I think that almost every great writer since the religion of Jesus touched the leading races has helped to reveal some new aspect of its beauty, to make clear some new secret of its sweet reasonableness, or to enforce some new lesson of its power. I read in Shakespeare the majesty of the moral law, in Victor Hugo the sacredness of childhood, in Goethe the glory of renunciation, in Wordsworth the joy of humility, in Tennyson the triumph of immortal love, in Browning the courage of faith in God, in Thackeray the ugliness of hypocrisy and the beauty of forgiveness, in George Eliot the supremacy of duty, in Dickens the divinity of kindness, and in Ruskin the dignity of service. Irving teaches me the lesson of simple-hearted cheerfulness, Hawthorne shows me the hatefulness of sin and the power of penitence, Longfellow gives me the soft music of tranquil hope and earnest endeavor, Lowell makes me feel that we must give ourselves to our fellowmen if we would bless them, and Whittier sings to me of human brotherhood and Divine Fatherhood. Are not these Christian lessons?

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is busied in bric-a-brac, out of the meanness of unfeeling mockery and

The Newest Departure at Northfield

LAST WEEK'S SUNDAY SCHOOL INSTITUTE

BY CHARLES A. BRAND

"Go way down the road, Miss, just as far as you can see (with a gesture suggesting infinity), keep to your right, and it is the second house." Those were the directions given by the driver of the Northfield Hotel bus to a young lady who had just arrived and was looking for her boarding place—and the thermometer was ninety in the shade. Northfield is a place of magnificent distances, especially if you are staying at the hotel and attending lectures on the campus, but it is also a place of magnificent air and magnificent scenery, and the walks, the new mown hay, the flock of sheep and the fragrant breezes from the great pine woods up the mountain side are just as much features of real Northfield life as are the lectures.

The Young Women's Conference and the Summer School for Women's Missionary Societies have just closed. The former in its object is much like the famous Northfield Student Conference only it is for young women. The attendance this year was large—over three hundred—and the meetings were of increasing power down to those of that last evening when Margaret Slattery spoke to 300 girls under the trees on Round Top with marvelous earnestness and power, and G. Campbell Morgan preached to them in the Auditorium on the text, "Lord, I will follow thee . . . but"—This last public service was followed by an impressive after meeting in which many a girl gave up the last thing that had stood between herself and Christ, and gave herself all over again to him and his work.

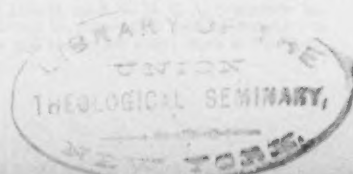
The Summer School for Women's Missionary Societies was an interesting gathering, but the School of Methods for Sunday School Workers (July 16-25), with its 250 enrolled members from all parts of Massachusetts—for it was conducted under the auspices of the Massachusetts Sunday School Association—was perhaps the most important and significant of all the summer conferences. Those who enrolled in it had come to Northfield to work, and work they did, many of them taking five hours of classroom work each day. A stronger week's course has probably never been offered to teachers—with Bible study under Dr. Morgan, the psychology of childhood and adolescence under Prof. E. P. St. John, intermediate work under Miss Slattery and beginners', primary, and junior work under Miss Thomas, Mrs. J. W. Barnes and Mrs. Kennedy, and blackboard drawing under Miss Florence Darnell.

A number of such schools have been held this summer and they point to better times in the future for religious education—and tempt us to take up the song of the old darkey:

There's a good time coming,
'Tis almost here,
It was long, long, long, on the way—

the time when we shall have intelligently trained teachers in our Sunday schools and realize that religious education is fundamental and should have the first—not the second or fourth place in the interest of the Church.

* Portions of an address delivered before the recent Pan-Presbyterian Council in Liverpool, Eng.



Among the Green Mountains In Leafy Grove Cottage Meetings by the Sea	Country Church Activities Here and There	Far from the Madding Crowd Back to the Old Home At the Festive Board
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A Church Y. M. C. A.

In the upper Deerfield valley, among the Green Mountains of Vermont, is the little town of Wilmington, sending men, lumber and maple syrup to New York and Boston. There are said to be a hundred men in the baking industry alone in New York who hail from this vicinity.

There are floating in the Deerfield here 8,000,000 feet of logs, that are consumed at the rate of 50,000 feet a day by the screaming, ravenous saws of the Deerfield River Co.

A stranger passing through the country would observe here and there small buildings that might be considered "stills"—and they are, but not of intoxicants, for in the small buildings the crystal drops of maple sap are converted into the most delicious syrup anywhere to be found.

So much for the men, the sticks and the stickiness, but what of the moral influences brought to bear upon the young men that will go out from these "Green Hills" to be the men of our cities? The Congregational church here is historic, dating back to 1780. It has continued all through these nearly one hundred and twenty-five years to proclaim the gospel and to exert that moral and Christian influence which is the salvation of any community.

During the past winter it was deeply impressed upon the mind of the pastor, Rev. G. E. Woodman, that something ought to be done for the young men of Wilmington, and after much endeavor a Y. M. C. A. was formed and a suite of rooms secured. Some seventy men joined the association. The work has been successful beyond the most sanguine expectation, and the ambition of the pastor is to inaugurate a manual training department as soon as funds for its equipment can be secured.

Opportunities by the Seaside

This church is situated between the seashore and the country and seeks to extend its influence in both directions. On the shore-side are fifteen hundred rest-seekers grouped in half-a-dozen colonies here and there for nearly two miles along the beach. On the country-side are people of various nationalities ranging all the way from the descendants of those who came in the Mayflower, to those who landed on Ellis Island in the present century.

While the doors of the sanctuary are open alike to the sojourners at the sea and to the dwellers on the hills, the pastor, not content to minister exclusively to those who come from either direction to the house of worship, has adopted the following plans for enlarged ministrations in things divine.

Through co-operation with some earnest Christian people of the country district, he had a grove cleared, seats arranged and a small organ secured; and here open-air services are held every pleasant Sunday afternoon. The pastor preaches short sermons on plain practical themes; a testimony meeting follows with hearty singing interspersed. To these meetings come the people of various nationalities and of all ages. A half dozen denominations, including Roman Catholics, are represented. Two-thirds of the congregation are non-church-goers.

Points gained by these services are: The hidden talent of the country people is developed; acquaintance among those who dwell far apart is cultivated; a bond of sympathy between representatives of different nationalities strengthened; an opportunity is given for the pastor to come face to face with the non-church-

goers and bring to them the teachings of Christ; Sunday afternoon is well occupied and the day in a measure saved from desecration. The attendance has been remarkably good, people coming five miles. Four have joined the Sunday school and two added to the choir from this district since the meetings began.

On Sunday evenings after the Endeavor meeting at the church the pastor, during July and August in place of a second service, occasionally conducts an evening praise service at a cottage on the beach, an invitation to neighboring cottagers to join in the service having been given. Hymns centering around a given theme predominate, Scripture is read, a few words spoken or poem read and prayer. This simple and reverent worship of God rounds out the day, both for minister and people. Such a service in such a place is advisable for many reasons: the distance to the church is too far for many to attend more than the morning service; some are aged and infirm and are unable to leave their homes evenings; some do not care to go to church when on a vacation, but welcome the message when brought to their homes; and it helps rather than otherwise the attendance at the following Sunday morning worship.

This church is indebted to the summer residents largely for its beautiful and commodious house of worship erected in 1894; also for about one-fourth the receipts for maintaining the church year by year; for valued assistance in enriching the Sunday worship by musical selections of a high order; for the inspiration derived from large audiences; for new hope and cheer given to pastor and people by words of appreciation coming from those who bear evidence that the ministrations of the church have been really helpful to them.

Westbrook, Ct.

G. F. BAILEY.

Interesting Summer Guest and Former Resident

Our church has met with gratifying success in enlisting the interest of the summer guest and the former resident. We invite the visitor, not only to attend church, but to help by using whatever talent he may have. Solos in the morning service, active help in the Sunday school and Endeavor meeting, concerts, lectures and entertainments are among these opportunities. Often help in the social activities will enlist interest in the religious work as well. Complaint is often made of the bad example of the "summer boarder," but if interested in this way in the church he is more likely to be careful of his influence.

Quite as helpful is it to secure the help of the former resident. Historical matter and reminiscences in a church paper or in a local paper, copies of which are mailed to old residents, will deepen their interest. A midsummer number of a church paper with illustrations of local scenery, old buildings and portraits of old residents will interest old resident and summer boarder alike. Advertisements can usually be secured for this annual number to pay its cost. Let the paper give space to educational and industrial problems as well as to religious.

Old Home Week should be observed every three to five years, but not every year. It should be thoroughly advertised and all old residents urged to attend. Old residents, if they are appealed to in the right way, will contribute for the financial support of the church, for schools and libraries. One such Old Home Week, the first of the kind in Connecticut, brought contributions for a public library

now containing books worth several thousand dollars, another later brought contributions to the support of the church, including one of a hundred dollars, with the promise of annual repetition. The moral value of this revived interest of old residents was even greater than the financial, putting new heart into the supporters of the church.

In many cases old residents would contribute enough annually to make the church independent of the Home Missionary Society. That society might well undertake a systematic personal canvass among them for this object. The employment of a special agent would be justified.

The most important factor in the rural problem is the broadly-equipped live minister, but he needs a living salary. With the present high cost of living the country minister is sadly crippled.

Huntington, Ct.

F. A. HOLDEN.

Interdependence of City and Country

It is clear that interest must be directed to the country first if we are to have a strong life in the state. The city is needy enough, but the surest way to purify it is to cleanse its sources. I look for a movement in the country with ideal borrowed from the social settlement of the city. Surely no greater opportunity for good work is presented than a home in a rural neighborhood, which aims to be a center of best things in social and religious life.

And this suggests that in Kansas, where self-support is the policy, we should change our conception of home work, and instead of saying "home missions" the term should be "co-operation," for city and country are so mutually dependent, and each is so surely receiving and giving, that we must be free from the idea of charity. The country work must have outside support, and some town churches are large handed, but they are constantly receiving families from the country, whose aid in church support far exceeds the gifts of city churches to home missions.

H. E. T.

Contented Five Miles from the Railroad

This is the eighth and happiest pastorate of my ministry. We are five miles from the nearest village, amongst an agricultural community. The affection of the people is delightful and helpful. I serve two churches, besides preaching in a schoolhouse Sunday evenings. Though small, my congregations are intelligent and capable of appreciating good preaching. Many of my brethren who are no longer equal to the strain and drain of a city or town pastorate are making a mistake in retiring from the ministry. Some of them certainly could renew their youth and usefulness by taking the charge of a country church.

NEBRASKA.

A Genuine Social Center

A systematic effort has been made to make the First Church, Torrington, Ct., the center of the community, social and intellectual, as well as spiritual. A fortnightly club has developed literary and debating ability, and familiarity with current topics. There is good music and a social time at each session and through it some have been drawn into the church. The Men's League has just raised \$100 for repairs and improvements on the church property, which it considers its special

responsibility. It has unified the men and helped the Sunday evening service. The church suppers once a month make a real parish social possible.

The Village Church as a Town Hall

In many small communities there exists a condition truly to be lamented. That is the use of the village church as the town hall. The community is small, the people only ordinarily prosperous. To build and maintain a public edifice that would be used, on the average, not oftener than once a month, seems to them the height of extravagance. The church is empty the greater part of the time. Why not utilize that? So the occasional lecture, good, bad or indifferent, the concert that cannot by any stretch of imagination be called sacred, the entertainment the young folks are arranging—all these are taken to the church as a matter of course. Nothing wrong about these? Certainly not, but the men and women who toiled and sacrificed to build this little country church, built it not for lectures and entertainments, but for the house of God. When their descendants use it for any other purpose, they are doing themselves and their church an injustice.

F. O.

Strengthen Your Center

BY REV. R. E. BOWERS, ROOTSTOWN, O.

Our church has done vigorous extension work in various ways for many years, and has reached these conclusions:

The neighborhood Sunday school is of steadily diminishing usefulness. To emphasize its character and place responsibility we made it absolutely non-sectarian and named it the "Neighborhood School." But country people are proud and sensitive, and resent the idea of being the object of missionary effort. No matter how tactful the method of approach, they are suspicious and in spite of all statements to the contrary will stick to it that the neighborhood school is neither a part of the home school nor a neighborhood affair; and so it becomes a stone of stumbling. The most earnest always find a way to go to the main school and the others hold proudly aloof from everything.

Neighborhood prayer meetings and preaching services are always a success when held only occasionally and in response to an invitation from the neighborhood itself. The people feel it is really their meeting and they are responsible for it. The invitation presupposes confidence, and that presupposes intimate acquaintance. The minister must go as a neighbor and friend who is glad to go and welcome to come. So it is left to the neighborhood to take the initiative, while, of course, some diplomacy is used to induce the initiative.

The best extension work is intensive. The first thing is to make the main school just as attractive and efficient as we can. It must not be weakened for the sake of purely forward extension work. It will attract pupils from far and wide if its lamp burns brightly. The next thing is to have a home department with its auxiliary or co-ordinate cradle roll. These are an integral part of the school. Their members receive by mail or messenger every week the various papers, such as the *Wellspring* and *Mayflower*, that are distributed in the Sunday school. It is understood and taken as a matter of course that they share in the annual picnic, rally day and Christmas festival. In addition they have their own gatherings at some home close by the church. Their officers are members of the executive committee of the Sunday school. The regular visitors take with them now one and now another to go along and help make the calls as neighborly, informal and unofficial as possible. These visitors and their guests in such constant circulation warm and energize the entire parish, and fill it with the sense of a common life whose heart is the white church at the center.

This unity is further developed by the social committee of the Ladies' Aid and Christian Endeavor Societies. In the summer it is their policy to have socials in distant parts of the town, and merry hayrack parties converge on the rendezvous bringing good will from every quarter. In winter, when a shorter journey and horsesheds are desirable, some home at the center welcomes the parish. The conclusion of the whole matter is this: If the intensive development of a strong heart and vigorous circulation is attended to, the extensive development will go on perforce, a vital and perfectly normal process.

Impressions of Australia

BY DR. LUCIEN C. WARNER, NEW YORK

It is a novel experience for an American to visit a country newer than his own. While our forefathers were fighting the British in the war for independence Captain Cook was exploring the bays and inlets of the continent of Australia. The first shipload of settlers left England in 1795 and reached their destination seven months later. The present population of Australia is a little less than four millions, and is composed almost entirely of emigrants from the British Islands and their descendants.

There is much in Australia to remind one of our own country. The people have the enterprise, courage and freedom from conservatism that belong to a new nation. While devoted to the mother country they are not servile imitators of all their habits and prejudices. They are very loyal to the state in which they reside, but there is intense jealousy between the states and very little loyalty to the recently formed Australian federation. In this respect they are repeating the early experience of our own country. The states of New South Wales and Victoria, of which Sidney and Melbourne are the respective capitals, are especially jealous of each other. Sidney, as the older city, claims the precedence, but the better climate and the Scotch enterprise of Melbourne have made it a very formidable rival. In talking with a lady of Sidney we tried to impress upon her the importance of sinking state rivalries in a stronger national feeling, and pointed out the great evils which had come to our own country from excessive devotion to the doctrine of State Rights. "Yes," was the reply, "I believe the states should work together more harmoniously, but Sidney is older than Melbourne, and the Melbourne people have behaved very badly to us. They will not let us have the capital nor take the lead in national affairs." We concluded it would take several years additional experience to develop a high ideal of national loyalty in Sidney.

Australia is a land of sunshine and warmth; in fact, there is rather too much warmth, as the thermometer sometimes rises to 110° in the summer season, even in the southern and cooler part of the country. It is much warmer in Australia than in the corresponding latitude of the northern hemisphere, probably on account of the larger proportion of water to land in the southern hemisphere. Even in southern Tasmania in latitude forty-five, corresponding to the northern part of Vermont, they rarely have snow, except on the mountain tops. Palms and other tropical plants live out of doors all winter, and immense fern trees grow wild in the sheltered ravines.

The great drawback to Australia is lack of water. With a continent larger than the United States, exclusive of Alaska, it can never support a population one-fifth as large as that of this country. Only the outer fringe of the continent has sufficient rainfall to make it suitable for agricultural purposes, and even this is liable to frequent droughts. The close settlement of the country is therefore restricted to this belt of fifty to one hundred miles around the coast. The greater part of the population is settled along the eastern

and southern coasts, and here are located the chief railways and cities of Australia. One-third of the total population reside in the four cities of Sydney, Melbourne, Adelaide and Brisbane. These cities are all well and substantially built and remind us very much of our American cities.

The moral and religious condition of the people is what might be expected of the descendants of English stock. The Sabbath is more strictly observed than with us, and in most cities the street cars do not run, or run for only a part of the day. Churches are well supported and the people as a whole are faithful in church attendance. Revivals and outdoor preaching have a larger place in their scheme of religious work than with us. The mild climate probably has some influence in making outdoor services attractive. Not only does the Salvation Army hold open-air services, but there are several other organizations which parade the streets with bands of music and choirs of singers. At Ballarat, a gold mining town of about 45,000 population, we found that all the churches had united in a week's campaign of outdoor revival services. The main street of the city, which was very wide and had a park along its center, contained at least five groups of outdoor worshippers.

The Congregationalists are well represented among the religious bodies of Australia. In Sydney the largest audience room in the city is the Central Congregational Church. In Melbourne Dr. Bevan, formerly of the Brick Presbyterian Church of New York city, is the pastor of a large, fine Congregational church. The introduction of trolley cars in the large cities is sending many of the best people to the suburbs, the same as it is doing in America, and the city churches are suffering from this exodus.

The Young Men's Christian Association is not as flourishing a body as in America. The country is but sparsely settled, and the distance between the cities is great, so that the individual associations are isolated from each other. This has prevented the workers from getting together in conventions for conference as with us, and so they have been unable to render assistance to each other. They have also been without that supervision of state and international committees which has been so important a factor in building up the associations of this country. To make the matter still worse the city, college and boys' associations have developed separate organizations instead of being departments of a common work as with us. There are only twelve city associations in Australia and New Zealand, while there are about fifty boys' associations, organized under the name of Our Boys' Institute, and over forty college associations. The college associations are the only ones which have had regular supervision, and they are in a much more flourishing condition than either the city associations or the boys' institutes. The effect of these independent organizations is that the general movement loses the help that would naturally come from their mutual co-operation.*

We found the Australians very hospitable and friendly to their American cousins, and apparently very proud of the splendid progress which we, on this side of the water, have made. American ideas and American goods are kindly received, and the latter are rapidly replacing many lines of English goods. We could not share the opinion of many Australians that their country was as rich in resources as the United States, but they no doubt have a continent which is capable of much further development than it has yet received, and with their homogeneous Anglo-Saxon population they ought to produce a nation and civilization that shall do great credit to our common ancestors.

* As the result of Mr. Warner's study of the problem, the International Y. M. C. A. committee has just sent out to Australia a veteran secretary to organize and relate the entire work of the Y. M. C. A.

The Home and Its Outlook

Separation

He went upon a journey
And she was left at home;
And yet 'twas he who stayed behind,
And she that far did roam.

For though he went by mountain
And wood and stream and sea,
A little got enwrapt in green
He saw perpetually.

And she within the green leaves,
Not knowing that he stood
Forever by her, dreamed her way
With him by mount and wood.

Now heaven help these lovers,
And bring her safely home,
Or lead him back along the track
Where she e'en now, doth roam.

—*Ethelwyn Wetherald, in Tangled in Stars.*

An Invalid Goes Far

Mr. George Frederick Watts, the distinguished artist, whose death at the good age of eighty-seven removes one of the chief links connecting us with the ideals and active intellectual life of the nineteenth century, was one of the instances of great accomplishment in spite of—we had almost said, because of—delicacy of physical constitution. From the first he had to battle with infirmity as well as poverty, and only succeeded by dint of great and intelligent care. The large works of his life in painting and sculpture are a testimony to the efficiency of temperance and regularity. He proved once more that the hare of strong and careless health may not come so far as the tortoise of deliberate, careful and persistent infirmity. Few men of strong physique survive to so great an age, or make so large a contribution to the thought and education and pleasure of their time.

Here is Mr. Watts's own story, which the invalids among us may profitably ponder: "Being naturally sickly, I had orders to take care of my body. I have never smoked. Greater things were done in the world, immeasurably greater, before tobacco was discovered than have ever been done since. The cigarette is the handmaid of idleness. I do not say that possibly it may not be a sedative to overwrought nerves, but overwrought nerves in themselves are things that ought not to be. Of wine I have taken very little. In my earlier years I used to take a little, but for a long time I have never touched any form of alcohol. At meals I never drink anything, not even water. Tea—yes, in moderation. And so, with regard to food I have been compelled to be very abstemious—to eat moderately and of simple food; to go to bed early (9 o'clock, for the most part), to rise with the sun, to avoid violent exercise, and to enjoy plenty of fresh air."

Mr. Watts's opinion about the effects of tobacco upon the brain power of the race is interesting, but not debatable here. The large lesson of his experience is that these withdrawals and abstinences from pleasures and excitements which are regarded as necessities by most men justified themselves in attainments which would not otherwise have been possible,

and the record shows in one of the happiest of lives, which must otherwise early have gone down in darkness either of death or helpless inferiority. A heredity,

or an acquirement of threatened invalidism is a handicap, it is not necessarily a disqualification for the highest success in life.

A Call for a Legion

BY ANGELINA M. TUTTLE

"Mother what would you do if you were afraid; just downright scared, you know?"

Mother was very busy. She looked at Walter a full second before she replied. Then her thoughts grasped the question and she said, "I should pray."

"But s'pose there wasn't time?"

It was one of the lovely things about Mother that she gave you her whole attention when she talked with you.

"If I were to meet Fear by the way-side and he should say, 'I give you five seconds in which to act,' I think I should spend at least three seconds on my knees. I would pray God to send one of those legions of angels, you know. What would you do?"

"I was thinking I'd just go ahead and tell him to scare me if he could."

Mother was preparing a pudding for the oven, thinking up her order for the grocer, amusing the baby who was tied in his high chair, seeing that little Jessica washed her hands clean and did not upset the bowl of water and doing a few other things all at the same time. It was Saturday morning and the cook had just gone out at the back door saying she had some advertisements to look up and could not stay till another girl was found.

"Walter, can't you take Jess out this forenoon?" asked Mother, presently. "She'll be good and there is so much I must do."

Walter loved his mother and he loved little Jessica, but did he not dearly love Saturdays too? and there were so few of them, only one a week and five long school days with Sunday which did not count, between. And today the Iroquois were to play the Invincibles. He had told Jack he would be over early. Any other boy of ten would have kicked the table leg and frowned and felt cross, I am sure.

If it was with a silent and ill-humored companion that little Jessica shortly set forth, she did not mind. The sun shone gloriously, the yellow leaves were fluttering down and dancing along before the gay little breezes, all the babies were out and half the people they met had a smile for Jessica. Walter refused to let her hold his hand. It was bad enough to have to take care of a baby without looking like a child's maid, he was saying to himself. Other people had nurse girls if they happened to have any bothersome babies in the house. Jack had not any, no meddlesome little hands tore his best books, or got his pencils, and he could play all day Saturdays and before and after school.

Jessica walked at the edge of the sidewalk and scuffed the leaves up before her small feet.

"Let's go up and see Uncle Theodore. Come Jess, want to see Uncle Thede?"

Walter coaxed, Jess preferred the sunshine but Walter had a feeling that he should meet some of the boys before long unless he could get off the street.

It was in at a big door and up three long flights. Jess toiled serenely up, taking each stair as a separate achievement, while Walter tramped on ahead, calling back from the top of each flight: "Don't be so slow." "Hurry up, can't you?" "Come on"—and under his breath were smothered, I am sorry to say, such cross words as, "Old botheration," "Nuisance!" Jess made the last climb quite by herself, and finally trotted into Uncle Theodore's study rosy and panting, for she was a plump body and her long cloak was heavy for a climb. Walter was there already, leaning on the big table before the windows where his uncle sat at work.

"Good morning, Jess," called the tall, spectacled man, who had a pen in his fingers, a world of papers, books and drawings spread before him and a tall, brass microscope on a stand close by.

Jess came and leaned against his chair. Suddenly Uncle Theodore remembered that he was not behaving well to his visitor. He wheeled about, took little Jess on his lap and kissed her pink cheeks. He asked how Tab was and why she did not bring the baby.

"Baby tan't walk," said Jess. "Tab 'cratches me, he do."

Uncle Theodore took off her bonnet and cloak, then he put her down and fetched a box from somewhere and a drawing board from somewhere else. With these he made a low table. Then he gave Jess his shears and some picture papers. The sun shone in at the big windows. Jess clipped and snipped, and Uncle Theodore explained to Walter about the queer plant whose cotyledon he had under the microscope.

After a time Jess said she was thirsty. "Please, Bover, I wants a dwink," she urged, coming around and pulling at Walter.

"O bother!" said Walter, but he went over to the corner where there was a water faucet behind a screen.

"There is filtered water in the big bottle outside the window," called Uncle Theodore.

"All right," Walter replied, and he got the glass from its little shelf. At his feet stood a big bottle nearly full, and he said to himself: "Uncle Theodore is always forgetting things. He has filled the bottle and left it here. That is the one I always get a drink from." So he turned out a glassful, and saying, "Here, Jess," put it into her hands.

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"The little lady is all right," he said, "we can go to our beds with light hearts, Jess will be gay as a sparrow tomorrow," and he gave Walter a look which said, "We know who pulled her through, don't we!"

Then he went away leaving every one longing to cry with relief and happiness.

"We have much to thank God for," said Father.

"Yes," said Uncle Theodore solemnly and Mother added, "Yes, yes indeed and we do all thank him."

When Uncle Theodore had his hat on to go he came back to say, "You need not be afraid to let the children ever come to see me again Lucy. There is not a bottle in my den now but has a big label on it."

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For the Children

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BY MARION BRIER

Hazel had thought a good deal about the little girl at the window. She had such a sober little face and such wistful blue eyes, and she was always sitting at that same second story window in the big tenement that stretched clear up to Hazel's back yard. At least she was there every time Hazel looked, and that had been a good many times those last few days, for some way she could not keep that pale, listless little face out of her mind.

The Camerons had only moved into that part of the city the week before. Until that time they had lived in a flat, so it seemed quite wonderful to Hazel to have a whole house to themselves, and better yet to have a yard—yes, two yards; for there was a front yard and a back yard with the house. She had always wanted a flower-garden, but there had never been a foot of ground with the flats. Now, however, her dream of pansy faces, of bright tulips, of great fragrant bunches of sweet peas was about to be realized. Her mother had told her that she might have two beds in the front yard and plant what she pleased. She could hardly wait for her father to dig the ground, and at first spent nearly all her spare time planning just what flowers she would have and just where she would plant each one. She was a genuine little flower lover and never tired of studying the seed catalogues.

But the last few days her interest had wavered between her flowers and the little girl in the window. Every time Hazel went into the back yard she saw her there, sitting in just the same place, looking listlessly out of the window. She

wondered why, and why she looked so sober, and why there never seemed to be any one else in the room, and a great many more "whys?"

One morning, earlier than usual, she looked up at the window and the little girl was not there. "It must be she isn't up yet," she thought. But just then a woman came to the window with the little girl in her arms and put her down very carefully in the chair. It flashed through Hazel's mind why the little girl always stayed in one place and why she was so pale; it must be she was sick. Hazel's eyes grew tender with sympathy, for she had been shut up in the house with the measles the summer before and she knew just how hard it seemed; that is, she thought she knew, but she changed her mind about that a few minutes later.

In a little while the woman came to the window with her hat on, carrying a plate and a cup. She set these on a stand near the chair, kissed the little girl and went away. Hazel knew that she had probably gone to her work and would not be back before night. Her brown eyes were full of sympathy. Poor little girl! It must be hard not only to be sick, but to have to stay alone all day without even a doll or a kitten to keep her company. She remembered how lonesome she used to get, even with her mother there and two kittens, four dolls, a big pile of storybooks and lots of other things.

Just then her mother called her to breakfast. But all day she kept thinking of the little girl and wishing she could do something to make her happy. Several times she looked up at the window. Yes, she was still there and her face looked paler and more sober than ever.

Hazel wished she dared go up to visit her and carry books and games so she

The Home and Its Outlook

Separation

He went upon a journey
And she was left at home;
And yet 'twas he who stayed behind,
And she that far did roam.

For though he went by mountain
And wood and stream and sea,
A little got enwrapt in green
He saw perpetually.

And she within the green leaves,
Not knowing that he stood
Forever by her, dreamed her way
With him by mount and wood.

Now heaven help these lovers,
And bring her safely home,
Or lead him back along the track
Where she e'en now, doth roam.

—*Ethelwyn Wetherald, in Tangled in Stars.*

An Invalid Goes Far

Mr. George Frederick Watts, the distinguished artist, whose death at the good age of eighty-seven removes one of the chief links connecting us with the ideals and active intellectual life of the nineteenth century, was one of the instances of great accomplishment in spite of—we had almost said, because of—delicacy of physical constitution. From the first he had to battle with infirmity as well as poverty, and only succeeded by dint of great and intelligent care. The large works of his life in painting and sculpture are a testimony to the efficiency of temperance and regularity. He proved once more that the hare of strong and careless health may not come so far as the tortoise of deliberate, careful and persistent infirmity. Few men of strong physique survive to so great an age, or make so large a contribution to the thought and education and pleasure of their time.

Here is Mr. Watts's own story, which the invalids among us may profitably ponder: "Being naturally sickly, I had orders to take care of my body. I have never smoked. Greater things were done in the world, immeasurably greater, before tobacco was discovered than have ever been done since. The cigarette is the handmaid of idleness. I do not say that possibly it may not be a sedative to overwrought nerves, but overwrought nerves in themselves are things that ought not to be. Of wine I have taken very little. In my earlier years I used to take a little, but for a long time I have never touched any form of alcohol. At meals I never drink anything, not even water. Tea—yes, in moderation. And so, with regard to food I have been compelled to be very abstemious—to eat moderately and of simple food; to go to bed early (9 o'clock, for the most part), to rise with the sun, to avoid violent exercise, and to enjoy plenty of fresh air."

Mr. Watts's opinion about the effects of tobacco upon the brain power of the race is interesting, but not debatable here. The large lesson of his experience is that these withdrawals and abstinences from pleasures and excitements which are regarded as necessities by most men justified themselves in attainments which would not otherwise have been possible,

and the record shows in one of the happiest of lives, which must otherwise early have gone down in darkness either of death or helpless inferiority. A heredity,

or an acquirement of threatened invalidism is a handicap, it is not necessarily a disqualification for the highest success in life.

A Call for a Legion

BY ANGELINA M. TUTTLE

"Mother what would you do if you were afraid; just downright scared, you know?"

Mother was very busy. She looked at Walter a full second before she replied. Then her thoughts grasped the question and she said, "I should pray."

"But s'pose there wasn't time?"

It was one of the lovely things about Mother that she gave you her whole attention when she talked with you.

"If I were to meet Fear by the way-side and he should say, 'I give you five seconds in which to act,' I think I should spend at least three seconds on my knees. I would pray God to send one of those legions of angels, you know. What would you do?"

"I was thinking I'd just go ahead and tell him to scare me if he could."

Mother was preparing a pudding for the oven, thinking up her order for the grocer, amusing the baby who was tied in his high chair, seeing that little Jessica washed her hands clean and did not upset the bowl of water and doing a few other things all at the same time. It was Saturday morning and the cook had just gone out at the back door saying she had some advertisements to look up and could not stay till another girl was found.

"Walter, can't you take Jess out this forenoon?" asked Mother, presently. "She'll be good and there is so much I must do."

Walter loved his mother and he loved little Jessica, but did he not dearly love Saturdays too? and there were so few of them, only one a week and five long school days with Sunday which did not count, between. And today the Iroquois were to play the Invincibles. He had told Jack he would be over early. Any other boy of ten would have kicked the table leg and frowned and felt cross, I am sure.

If it was with a silent and ill-humored companion that little Jessica shortly set forth, she did not mind. The sun shone gloriously, the yellow leaves were fluttering down and dancing along before the gay little breezes, all the babies were out and half the people they met had a smile for Jessica. Walter refused to let her hold his hand. It was bad enough to have to take care of a baby without looking like a child's maid, he was saying to himself. Other people had nurse girls if they happened to have any bothersome babies in the house. Jack had not any, no meddlesome little hands tore his best books, or got his pencils, and he could play all day Saturdays and before and after school.

Jessica walked at the edge of the sidewalk and scuffed the leaves up before her small feet.

"Let's go up and see Uncle Theodore. Come Jess, want to see Uncle Thede?"

Walter coaxed, Jess preferred the sunshine but Walter had a feeling that he should meet some of the boys before long unless he could get off the street.

It was in at a big door and up three long flights. Jess toiled serenely up, taking each stair as a separate achievement, while Walter tramped on ahead, calling back from the top of each flight: "Don't be so slow." "Hurry up, can't you?" "Come on"—and under his breath were smothered, I am sorry to say, such cross words as, "Old botheration," "Nuisance!" Jess made the last climb quite by herself, and finally trotted into Uncle Theodore's study rosy and panting, for she was a plump body and her long cloak was heavy for a climb. Walter was there already, leaning on the big table before the windows where his uncle sat at work.

"Good morning, Jess," called the tall, spectacled man, who had a pen in his fingers, a world of papers, books and drawings spread before him and a tall, brass microscope on a stand close by.

Jess came and leaned against his chair. Suddenly Uncle Theodore remembered that he was not behaving well to his visitor. He wheeled about, took little Jess on his lap and kissed her pink cheeks. He asked how Tab was and why she did not bring the baby.

"Baby tan't walk," said Jess. "Tab 'cratches me, he do."

Uncle Theodore took off her bonnet and cloak, then he put her down and fetched a box from somewhere and a drawing board from somewhere else. With these he made a low table. Then he gave Jess his shears and some picture papers. The sun shone in at the big windows. Jess clipped and snipped, and Uncle Theodore explained to Walter about the queer plant whose cotyledon he had under the microscope.

After a time Jess said she was thirsty. "Please, Bover, I wants a dwink," she urged, coming around and pulling at Walter.

"O bother!" said Walter, but he went over to the corner where there was a water faucet behind a screen.

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"All right," Walter replied, and he got the glass from its little shelf. At his feet stood a big bottle nearly full, and he said to himself: "Uncle Theodore is always forgetting things. He has filled the bottle and left it here. That is the one I always get a drink from." So he turned out a glassful, and saying, "Here, Jess," put it into her hands.

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Just then her mother called her to breakfast. But all day she kept thinking of the little girl and wishing she could do something to make her happy. Several times she looked up at the window. Yes, she was still there and her face looked paler and more sober than ever.

Hazel wished she dared go up to visit her and carry books and games so she

would have something with which to amuse herself during the long days; but Hazel was a shy little girl and could not make up her mind to go. She thought and thought and planned a great many things to do for the little girl; but somehow she did not dare carry out any of the plans. If the window had been on the ground floor she felt certain she could have made friends, but she had not courage to go to the big tenement and inquire the way up to her room.

A few mornings afterward when he kissed her good-by her father said, "Well, Chicken, I'll try to get home early enough to spade up the ground for your garden this afternoon."

"O, goody!" Hazel danced up and down and clapped her hands. She got out her packages of seeds and planned the garden all out once more just the way she wanted it.

Then she remembered the little girl in the window and wished she could come down and help. Some way it seemed almost selfish to have such a good time when the little girl up there was so lonesome.

By and by she thought of something. Her eyes grew bright and she clapped her hands softly. This time she was sure she had thought of a plan.

Half an hour later her mother was surprised to have Hazel ask if she might have her garden in the back yard.

"Why, child," her mother said, "what in the world do you want your garden way back there for? It's much prettier here in the front yard."

Then the story about the little girl came out. "And I thought if I made my garden in the back yard, she could watch things grow and see the flowers and maybe it would seem a little bit like having a garden of her own," Hazel concluded, her eyes as bright as stars.

Her mother readily consented when she knew why Hazel had changed her mind; so the little girl spent the rest of the day re-planning her garden.

She kept looking up at the child at the window while her father was spading up the ground that afternoon. She smiled happily to herself when she saw the pale little face pressed close to the window. And when the little girl smiled back Hazel felt as if they were beginning to get acquainted. "Just think, papa," she said, "that's the very first time I ever saw her smile; I don't believe she ever did smile before."

The next morning Hazel was out bright and early sowing her seeds. But she was not too early for the little girl in the window. "She looks happier already; doesn't she, Mamma?" Hazel asked eagerly. "And I know when the plants begin to grow she'll like to watch them. Just think, there hasn't been a thing that was pretty for her to look at."

Her mother smiled and stroked back the brown curls tenderly. She thought her little girl's sunshiny face would make almost any one happier.

The days went by and Hazel spent a large share of her time working in the garden, and the little girl in the window watched. They always smiled at each other now; but that was all. Hazel's cheeks were growing rosy and brown with the exercise and the fresh air; and

the pale little face in the window was losing its listlessness and growing almost happy.

The plants grew finely, and at last one morning there was a blossom. The little girl in the window saw it first. The window was up now and when Hazel came into the yard she was leaning out, breathlessly watching to see what Hazel would do.

What Hazel did was to clap her hands and dance all about the garden. Then she dropped down on her knees and buried her small nose in the heart of the flower. She looked up to see if the other little girl had seen it too. "O, aren't you glad!" she cried. That was the first time the child had ever spoken.

After that blossoms came thick and fast. Hazel picked a big bunch a few days later. She looked up at the window thoughtfully; then her face brightened. "You tell your mamma to give you a long string," she called; "then tomorrow you can let it down and I'll tie the flowers to it and you can pull them up."

So every little while a big bunch of flowers went up to the window and was put into a glass of water on the stand. The little girl looked and looked at them and buried her pale face lovingly in their fragrant depths and talked to them, telling them everything that was in her heart, just as if they understood. She was not lonesome any more.

One evening in the early fall Hazel went out into the back yard and looked up at the window as usual. Then her eyes grew round with surprise, for the little face up there seemed fairly shining with happiness. "What do you suppose?" a glad little voice called down; then ran on, too eager to wait for a reply, "The doctor says I'm going to get well!"

Hazel clapped her hands. "O, I'm so glad!" she cried.

"And what do you suppose he says cured me?" the eager little voice went on.

Hazel shook her head; she could not guess.

"He says the flowers cured me!" She pressed her cheek lovingly against the big bunch of blossoms beside her.

Just then her mother came to the window and put a work-hardened hand on the fair hair, her face shining with a great happiness. "Indeed they did cure her, Miss," she said, smiling down at Hazel. "The doctor said she was all run down and never would have got well sitting here alone all day with nothing to interest her. He said she would have died before this if it hadn't been for those flowers. But she has got stronger every day since she got interested in them; they seemed to be such company. And now the doctor says she is really going to get well." There were tears on the mother's thin cheeks, but they were happy tears.

"O, I'm so glad, so glad!" Hazel's own eyes were shining almost as brightly as the two pair of eyes in the window above. She flew into the house to tell her mother all about it. "O Mamma, you don't know how glad I am I had my flowers in the back yard this summer. Isn't it just lovely!" she concluded, breathlessly.

Closet and Altar

LIFE'S COMMON THINGS

Who then is willing to consecrate his service this day unto the Lord?

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

Despise no little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up and lovingly accepted at the Lord's hand, they have made men meet for a great crown.—E. M. Goulburn.

And is there not in every day—
Earth's beauty and sweet love's caress,
In health, in books, in childhood's day—
More than enough for happiness?

And though our petty plans fall through,
All noble deeds that have been done,
All noble deeds that we may do,
Shall help the triumph to be won.

Our Shepherd watches where we lie;
He guards us if we wake or sleep;
Green pastures spread before the eye;
Still waters in the sunshine sleep.

—M. J. Savage,

Do we not drift through life, giving each other crumbs off the loaf that will only seem to break in that paltry way? Yet the crumbs have the leaven and sweetness of the loaf in them; the commonest little wayside things are charged full of whatever is really within us. God's own love is broken small for us. "This is my body broken for you."—A. D. T. Whitney.

He deliberately inwove His life into all that is commonest in life. He has made it impossible for us, if indeed we have His spirit, to think of any salient aspect of human life without thinking of Him. Where childhood is, there is Bethlehem; where sorrow is, there is Gethsemane; where death is, there is Calvary; where the toiler is, there is the poor Man of Nazareth; and where the beggar is, there is He who had no place where to lay His head.—W. J. Dawson.

O God, help us to listen for Thy voice amid the din of earthly things. Help us in our busiest hours to see Thy hand in everything that shall befall us or be done around us. Help us to read great lessons in even the commonest things. Nothing is too insignificant for Thy use in teaching and perfecting us. May our hearts and tempers bear the test of little things; let no eagerness of business beguile us into forgetfulness of Thee; let no fret, or worry, or provocation irritate or make us impatient. May our souls be kept in perfect peace, stayed upon Thee. May we offer to Thee as service and sacrifice everything we do, even the least and most commonplace. Amen.

The Conflict of the Gods*

By Rev. A. E. Dunning

The whole record of the history of Israel from the division of the kingdom till the final destruction of Baal's temple and all his worshipers by Jehu [2 Kings 10: 18-28], seems to have been written to show the insidious encroachment of idolatry in one form or another, sapping the higher life of the nation. The bulls which Jeroboam set up in Dan and Bethel made way for the introduction of the worship of other divinities of surrounding nations usually promoting some political alliance, the nobler interests of the people being subordinated to the ambitions of their rulers to extend their territory and power. King Omri conquered Moab, but Syria was too strong for him. However, he married his son Ahab to a daughter of the powerful Tyrian king, Ethbaal, a usurper, and also a priest of Astarte. By this alliance Israel was strengthened against Syria, but the Tyrian god was enthroned in its capital, Samaria. The establishment of Baal worship brought in its train a large company of priests.

For a time Baal and Jehovah were both recognized as national gods, and the worship of each was maintained without open hostility. Many of the people seem to have worshiped both. But the rites performed for Baal were abhorrent to the true followers of Jehovah, who claimed the supreme place in Israel [Ex. 20: 3]. It was inevitable that the conflict between the gods should become active and should involve all the people. The wealth and culture of the nation led by the royal court, swung over to Baal. His priests became confident and arrogant, and persecution waxed bitter. By order of Queen Jezebel many prophets of Jehovah were killed and many more saved their lives by flight and by hiding in caves, being secretly cared for by their friends [1 Kings 18: 13].

Then it was that the great prophet Elijah appeared on the scene. His whole story is of the nature of a drama, written for a great purpose, to vindicate the rightful supremacy of Jehovah in Israel. The things which happened to him and to the people, happened as those would wish to have them happen who would have Jehovah and his priests triumph over Baal. Elijah appears suddenly before the king out of the unknown, and throws at his feet the challenge of his God. He retires and is miraculously fed and protected till his prophecy has had time to work itself out. Then again he stands before Ahab and demands that the challenge shall be taken up by him. The king obeys his peremptory order, and gathers all the nation and all the prophets of Baal into one place on Mount Carmel. After proving the supremacy of Jehovah by the test of fire, Elijah persuades the people to confess Jehovah as their God and single-handed, slays all the prophets of Baal on the bank of a stream in the plain, whither he had commanded them to be brought. Then he invites the defeated Ahab to celebrate by a festival the completed destruction of the official ministers of Baal whose temple he had built in Samaria. Ahab does so, the drought is broken, and Elijah runs through the great rain before Ahab's chariot to Samaria, joyfully confident that Jehovah would again be enthroned there alone.

But Jezebel, who seems to have been up to that time unconcerned of the great assembly of all Israel almost in sight of her palace, was told by her husband what had happened. She at once sent word to Elijah that she would have him killed within twenty-four hours, and he, who had faced the whole nation, fled for his life. Before long prophets of Baal reappeared and his worship flourished in Israel till a usurper arose whom Elijah had anointed, who again killed all the prophets of Baal and this time all his worshipers also, in Israel [2 Kings 10: 19].

Many regard the story of Elijah as actual history and explain its events, which were naturally impossible, by saying that it was a continuous miracle wrought by God to show his power and supremacy. Others read it as a dramatic story, founded on historic facts, written to teach us of the conflict of the true God against evil powers in the life of men, and to show why his truth and righteousness and mercy will finally prevail. Whichever construction is put on the story, its lessons are the same to all. Successive phases of this drama are presented for five Sundays, the outstanding fact of this first lesson on Elijah being:

VI. JEHOVAH'S CHALLENGE TO BAAL

The characters which occupy the leading positions in the entire story are only two, the prophet and the king. Each represents his god. This section of the drama brings before us:

1. *The sources of Baal's strength.* King Ahab is Baal's champion. He stands for the wealth of the nation, its learning and fashion; for organized religion with its splendid temple, established ritual, army of priests with their supporters. He stands for Tyre, with whose royal family he is allied by marriage. Baal stands for what are esteemed the most valuable things wholly of this present world—its fertility and prosperity. He was believed to be the bestower of dew and rain, to preside over the joyous festivities of the people giving free expression to their natural instincts.

2. *The sources of Jehovah's power.* Elijah stood absolutely independent of human or material support. His sole credentials were his often repeated motto, "Jehovah, the God of Israel, liveth, before whom I stand." The prophet leaned not on family or property or king or court

or priesthood or people. His sudden appearance before Ahab reminds us of David going forth to Goliath, of the three Hebrew youth before the furious king Nebuchadnezzar on the plain of Dura, of Jesus before the representative of the Roman empire in his palace. Jehovah here is simply the embodiment and manifestation of moral and spiritual power. Is that power in the person of the supreme God, mightier than all the powers of this world? This is the question which the story of Elijah undertakes to answer. "I give dew and rain, therefore worship me," says Baal. "There shall not be dew nor rain these years, but according to my word," is the challenge of Jehovah by his prophet.

3. *Jehovah's requirements of his servant.* The prophet must know his Lord. Elijah knew Jehovah as the maker of a covenant with his people based on the Ten Commandments which are the basis of all moral law [19: 10]. He knew Jehovah by a constant consciousness of his presence—"the God of Israel, before whom I stand." He knew the Word of Jehovah [Deut. 11: 16, 17], knew that it would be fulfilled and that he would answer prayer [James 5: 17]. Elijah was wholly obedient to the

guidance of Jehovah [18: 12], with unshaken trust in him.

4. *Jehovah's care for his servant.* The time of the prophet's waiting was long. The instruments on which he depended for daily bread were humble and weak. The work he had to do was the hardest, simply to sit still in complete obscurity till his God should fulfill his word. Yet he never failed of anything he really needed. The promises of God were as completely fulfilled to him as Christ said they would be to all faithful disciples, "Your heavenly Father, knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you."

Both Sides the Brooklyn Bridge

The Summer Schedules

These are working well. Besides the plans outlined in earlier letters, *Trinity* has the neighboring Tremont Baptist Church as guest during July and August; and Mr. Makepeace will preach in New England the next four Sundays. Rev. Messrs. H. W. Smith of *Parkville* and W. D. Street of *White Plains* have already taken part of their vacations, the former in the Catskills. Rev. H. M. Brown of Christ Church goes to an old homestead in Massachusetts for August; while Rev. Alexander MacColl of Briarcliff Manor accompanies a parishioner, Mr. Walter Low, on a European trip.

A Congregational Tent

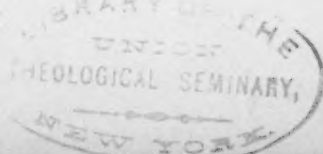
Brooklyn is to have a Congregational gospel tent. Twenty prominent citizens are backing the enterprise, and have pledged its support. A tent large enough to cover 1,000 people is being purchased outright, with a view to make this a permanent summer feature. It will be equipped with arc lights, etc., and made as attractive as possible. Services will be held Sunday mornings and evenings, and other evenings except Saturday. Dr. C. T. Baylis of Bushwick Avenue will have general supervision of these, will conduct many himself, and will obtain experienced men to assist and to speak. A chorus choir of fifty voices, under competent leadership, will provide excellent music. The promoters of this movement are entering enthusiastically into its inauguration and feel confident of its successful outcome.

Our pastors are emphasizing the need of a healthy evangelization in our churches. Dr. Hillis's sermons are permeated by an evangelical spirit and are making vital impressions upon many of our young men. Dr. Cadman has reiterated the need of evangelical preaching. Dr. Seymour conducted a series of after-meetings at Broadway Tabernacle last winter, and purposes to renew these with even greater zeal during the winter to come.

An Englishman's Estimate of Our Sunday Schools

Liverpool Sunday school workers, becoming sensible of the advantages of American organization, decided at the beginning of this year to form a city association, with Mr. Arthur Black as general secretary. After a four months' study of American Sunday school methods and principles, Mr. Black sailed for home July 23, laden with many books purchased at our combined Fifth Avenue bookstore. His conclusion is that the Sunday schools of our country are considerably more advanced in methods, gradation, etc., while those of England seem more spiritual. Of the many schools visited, he was most impressed by the conduct of a graduating service in the Jewish synagogue of Harlem, where a delightful spirit of loyalty and interest was manifested. Two essays by a boy and girl on *What a Jewish Man Ought to Be*, and *The Girls of the Old Testament and Their Lessons for Us*, were of special interest. DIXON.

* International Sunday School Lesson for Aug. 7. God Taking Care of Elijah. Text, 1 Kings 17: 1-16.



The Conversation Corner

An Old Folks' Page

"GOD SAVE THE KING"

Dear Mr. Martin: Here is a ? to which I have been unable to find an answer. How far back does "God save the King," the English national anthem, date? Who wrote it, and all about it? From a ? er.

Yarmouth, Me.

H. W. M.

That has tested the inability of a good many other ?-ers! Books and articles without number have discussed the obscure and sometimes contradictory traditions as to the origin of the anthem, without settling it satisfactorily. It may be stated in brief that an "ayre" resembling "God save the King" was composed by Dr. John Bull—how appropriate!—and performed on the organ before James I., in 1607; that an anthem in Latin was sung, apparently to the same melody, in the private chapel of James II., on the occasion of the invasion of the Prince of Orange in 1688; that a translation or adaptation of this in English was sung by Henry Carey in 1740, in honor of the capture of Porto Bello on the Isthmus of Darien (now Panama) by Admiral Vernon (for whom the home of Washington was named), thus giving Carey—perhaps wrongly—the credit of being the author; that soon after, in 1745, "God save great George our King" was sung at Drury Lane Theater, after which it gradually became the national anthem. One can learn many other—and different—theories by consulting two books in the "special libraries" of the "Boston Public," also various magazines and a very comprehensive article in Julian's Hymnology.

The most remarkable thing in the evolution of this ancient anthem is not tradition but fact, connecting it immediately with our own "America." In the latter part of the eighteenth and the early part of the nineteenth centuries "God save the King" had drifted over to the continent and been used as a national air in Denmark and some of the German states. In 1831 Mr. Woodbridge of New York visited Germany in the interests of education and on his return gave to Lowell Mason, the famous Boston musician, a number of song-books used in German schools. He handed them to Samuel F. Smith, then a student in Andover Seminary, to make any selections suitable for translation. Mr. Smith in an idle hour picked up one of the books and was attracted by the English-German air, and, without knowing its use in either country rapidly wrote the patriotic verses which have since become famous. You know the rest—how they were afterward given to Mr. Mason and then forgotten, until the author heard them sung in the children's celebration at Park Street Church on the Fourth of July, 1832, and how in time they became so popular as to be fitly used as a national anthem.

About a month ago I joined the company of the "Old South Historical Society"—whose lectures for young people have been occasionally mentioned in the Corner—in its annual pilgrimage, which this year took them to the old town of Andover. One of the places they visited was the house alongside the trolley line,

at the front window of which the young student stood in the dull February day of 1832 and wrote on a scrap of paper what has now become the nation's song. It was good to hear the pilgrims sing one verse:

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.

It certainly is not without Providential significance that in this entirely undesignated way two great nations on opposite continents are constantly singing as their own the same inspiring melody; may they come more and more—and other nations as well—to think the same thoughts of peace and good will!

"THE FORTY MARTYRS"

The question asked in June 18 can be answered at last. An Illinois pastor wrote, referring to an address at the Northfield Conference by Mr. J. L. Houghteling in 1897, and I found it in *Northfield Echoes* for that year (vol. 4, p. 204). A lady in Virginia sent a somewhat different version, locating the incident in Armenia, instead of Gaul, as in the other. The lady in Newburyport heard the incident in an address by Rev. Howard Bliss of Montclair (now of Beirut). A lady attending the present Northfield Conference writes that she read it in a volume of sermons by Canon Knox Little. From what common authority did all derive the story?

Last Sunday the minister whom I heard—not the regular preacher—said something in his sermon about martyrs, and I thought at once, he may know about the Forty Martyrs. I ventured to follow him after the service and asked him. He knew all about it, giving me references to various authorities in different languages, as though he had been a professor in church history! I will give you these: Dictionary of Christian Biography, 2, 556; Ruinart's *Acta Martyrum*, 458; *Acta Sanctorum*—sixty or more great folios written in Latin and bound in vellum—Tome II. of March, the arrangement being in order of the "saints' days." (This is March 9, or, in Roman martyrology, 10, as the previous day was fully taken up.) The most readable account is in S. Baring-Gould's *Lives of the Saints*, 3, 204.

The story is briefly this: Licinius, a Roman emperor and brother-in-law of Constantine the Great, was a persecutor of the Christians in the East. Forty soldiers, young and brave, of the Thundering Legion, which was quartered at Sebaste in Cappadocia (about 320), refused to obey his edict and abandon their faith. They were first cast into prison, and afterward sentenced to be stripped of their clothing and exposed to the cold of a winter night on a frozen pond, on the shore of which a fire was kept up to tempt them to recant their faith. All the bitter night they suffered and sang and prayed:

Forty wrestlers, O Lord, we have entered the arena;
Let forty victors receive the prize!

Meanwhile the sentinel on the shore had a vision of angels bringing golden crowns for the martyrs—nine and thirty. As he awoke, one of the soldiers was brought in, having given up his faith.

The sentinel immediately decided to be himself a Christian and went out to take the place of the apostate, thus answering the intercession of the confessors. When the morning dawned many were found frozen to death, and their bodies, together with the few who lived, were conveyed to a fire and consumed. The tradition is added that a church was afterward erected on the scene of the martyrdom ("of which a few fragments still remain"), and that Christian churches were established in other cities in honor of those martyred soldiers. Burton's *Unexplored Syria*, Vol. 2, appendix, has note of such a church at Hums (Homs), in the region of Damascus, and the picture of an inscription: "At the door of the Church of the Forty Martyrs."

It is interesting to associate this narrative with the ancient land of the Bible and the place of our modern missions. The persecuting emperor was killed at Thessalonica (Salonica), and Sebaste itself is identical with Sivas in Western Turkey. I know some of our missionaries at that station, and I wish they would write us, if any traditions whatever remain there of this story of the ancient saints. In any case, there have been martyrs in modern Armenia who have suffered afflictions and persecutions for their Master's sake, and have been faithful unto death, believing that they should receive from him a crown of life.

"HOME, DEAR HOME"

The query in June 11 called for "the music and all the words." Several answers have come, one referring to *Songs of Salvation* (New York, 1870), but all the others to *Happy Voices*, an "old Sabbath school hymn-book, in use thirty or thirty-five years ago." It does not seem to me as an "old" hymn-book at all—I remember vividly hearing its songs sung on the top of Lookout Mountain the year after the war! But I have searched for it in vain, and am informed by the American Tract Society, which published it, that the edition with music is out of print. They send me a small copy containing the words only. The initials of the author are A. A. G., standing, I learn, for Rev. Alfred A. Graley, then of Manlius, N. Y., now, according to the Presbyterian Minutes, in Brockport, N. Y. A lady in Maine sends a draft of the music, which with copy of the hymn I would send to the lady who wanted it, if she had not forgotten to give her full name. I quote two of the five stanzas and the chorus:

Home, dear home, we never can forget,
Friends, dear friends, we often there have met;
Pressed by care, or pierced by grief,
Home has afforded us a sweet relief.

Lured by gain, we seek a foreign shore,
Worn and weary, heap the golden ore;
Still our yearning hearts demand
Rest in the homestead in our native land.

CHORUS:

Tender memories round thee twine,
Like the ivy green round the pine;
Over land and sea we may roam,
Still will we cherish thee, our own dear home.

A lady wishes a poem containing this line,

Our lives are like a carpet inside out.

Mr. Martin

The Literature of the Day

The Oregon Explorers

Mr. Wheeler came to his study of this interesting theme as a representative of the great railroad which now follows nearly the route of the famous explorers. He has repeatedly visited the localities and calls to his aid the services of the best modern photography. By research and quotation he has made good use also of the extant literary material. There is, of course, a special timeliness in the work because of the focusing of public attention upon the Louisiana Purchase and its consequences in this exposition summer, but the value of the historical work which Mr. Wheeler has brought to its completion is quite independent of anniversaries.

The story is a heroic one, and makes interesting reading even in so detailed and inclusive a method as is here adopted. The reader must not look for an eloquent and unbroken narrative, but he will find what is more to the purpose—a full gathering of illustrative material bearing upon the great exploration. The volumes are handsomely bound and fully illustrated. They represent, so far as possible, the Northwest of the explorers' time, and trace the changes and improvements which have accompanied the occupation of the land by civilized men. The work will take its place among the authoritative sources of our national history.

[The Trail of Lewis and Clark, by Olin B. Wheeler, vols. I, II. pp. 377, 418. G. P. Putnam's Sons. \$6.00 net.]

A Study of Christ

Dr. McConnell's book is an essay in simplification. He attempts to go back of the prejudices, opinions and experiences of the later ages to determine from the documents just what Jesus was and claimed. His message, according to Dr. McConnell, was the message of immortality, a continuing life to be obtained in experience with him. The practical difficulty with this method is that it simplifies too much, leaving out of account both the initial message, which was a call to repentance, and the explicit statement of our Lord that he limited his teaching by the then capacity of his hearers and that there were many things still to be revealed which they were not able to bear.

Dr. McConnell would repudiate the opinion which seems to us essential to a right understanding of Christian teaching, that the experience of humanity must be taken into account as interpreting the work and the words of Christ. He has given us an exceedingly forcible and attractive picture which contains only one side of the whole truth. No one can read this study of our Lord's life and work without an increasing appreciation of the character and the power of the Master. There will be much suggestion for thought and a deepening also of understanding, but a comprehensive, all-round picture of the activity of Christ must contain other elements than these. The simplification aimed at is purchased at too large expense of essential elements in the Church's faith and life.

[Christ, by S. D. McConnell, D. D., LL. D. pp. 282. Macmillan Co. \$1.25 net.]

BIOGRAPHY

Men of the Covenant, by Alexander Smellie, M. A. pp. 440. Fleming H. Revell Co. \$2.50. An enthusiastic popular account of the heroes and enemies of Scotch Presbyterianism in the days of its first triumph and its subsequent persecutions. Mr. Smellie's method is biographical and anecdotal. His own enthusiasm makes him eloquent. His plan has been to present his topic in broad outlines with the purpose of interesting his readers rather than to make a closely linked historical monograph. The book is full of portraits and will introduce to readers many famous men and others whose characters are well worth knowing.

Beaconsfield, by Walter Sichel. pp. 212. E. P. Dutton & Co. \$1.00 net.

Mr. Sichel is the author of the larger biography from which he has gathered the material for this shorter life. It is not, however, a mere compilation, but a well-balanced sketch of a career which, in its variety and its paradoxes, does not easily lend itself to the biographer's purpose and it contains some fresh material. On the whole, we know of no better handbook for these chapters of literary and political history. He succeeds, we think, in establishing the disputed fact of his hero's real sympathy with the needs and claims of the people.

Mendelssohn, by Vernon Blackburn. pp. 53. Imported by Macmillan Co. 50 cents.

Mr. Blackburn handles Mendelssohn as a spoiled darling both of the musical and the social world in his time. He does full justice, however, to the personal gifts which made him so popular and to his great musical contributions to the world, the first of which he says was the recovery of the manuscripts of Bach and the second that portion of his music which has stood the test of time. The book belongs to Bell's Miniature Series of Musicians and in a brief compass gives a good idea of its theme.

Robert Burns, by T. F. Henderson. pp. 202. E. P. Dutton & Co. \$1.00 net.

It needs a combination of sympathetic qualities to deal with so complex and morally unsatisfactory a career as that of the great Scotch poet. Mr. Henderson is impartial but hardly sympathetic. He betrays a certain condescension in dealing with Burns's peasant antecedents and surroundings and fails in even the sympathy that would grow out of a clear understanding of the Calvinism which was the creed of the Scottish Church. He gives, however, a brief comprehensive account of the life of Burns which in the main will leave correct impressions on the mind of the readers. The book is handsomely made, convenient in size and beautifully illustrated.

Napoleon, by Theodore Ayrault Dodge. 2 vols. pp. 620, 562. Houghton, Mifflin & Co. \$4.00 net.

While awaiting new material in process of publication by the German Government on the history of Frederick the Great, Colonel Dodge has given us two out of four intended volumes on the military history of Napoleon, in his well-known series on Great Captains. Military criticism is the aim and purpose of a work which will appeal primarily to students of strategy. The narrative is illustrated by special maps and plans of marches and battles, in which clearness is obtained by the inclusion only of features necessary for the author's purpose. The study of character as well as of military means is furthered by frequent quotations from Napoleon's letters and orders. The work will take its place with the other numbers of the series as a part of an able and interesting critical study of the great masters of war.

The Young Missionary, by Her Mother. pp. 100. Am. Baptist Soc.

The subject of this memorial sketch was the daughter of a missionary home, and herself returned from her education in America to India only to die soon after beginning her work. The sketch presents a charming and devout character which was full of promise.

RELIGION

A Harmony of the Gospels, by John H. Kerr, D. D. pp. 236. Am. Tract Soc. \$1.50.

This chronological arrangement of the ma-

terial of the four Gospels in the words of the American Revision divides the life of Jesus into three periods, those of preparation, labor and triumph. It is the outgrowth of teaching in San Francisco Seminary. Dr. Kerr shows most originality in his handling of the material in Luke known as the "great interpolation" (9: 31-18: 14). He combats the idea that this portion of Luke's Gospel lacks definite chronological movement. By relating it to the time-marks in the Gospel of John he undertakes to show its connection with the three last journeyings of Christ to Jerusalem.

Selected Sermons of Jonathan Edwards, edited by H. Norman Gardiner. pp. 181. Macmillan Co. 25 cents.

Seven sermons from the collection of Edwards's works edited with a full biographical and critical introduction by the professor of philosophy in Smith College. The sermons are the most famous ones and range in date from 1731 to the farewell sermon of 1750. A good portrait prefaces the book and helpful explanatory notes have been added. A timely undertaking well carried out.

Kyrie Eleison, by H. J. Witherspoon. pp. 168. Westminster Press, Philadelphia.

A manual of private prayers, with additional matter prepared by a pastor of the Established Church of Scotland. The prayers are arranged for a week, with forms for morning, midday and night, and with reference to those who have little week-day leisure. Devotional forms to prepare for and follow communion take the second place in the book, and the third is given to aids for intercession, with a supplement of additional prayers. Here is much helpful material of a high literary quality.

Parsifal the Guileless Fool, by Howard Duffield. pp. 86. Dodd, Mead & Co. \$1.00 net.

Dr. Duffield's comments on Wagner's masterpiece evidently take the form of pulpit addresses. They are enthusiastic in their appreciation of the religious suggestiveness of the play. The reader is carried along by this enthusiasm and finds the too florid style and superabundance of quotation no serious drawback to his enjoyment.

TRAVEL

Belgian Life in Town and Country, by Demetrius C. Boulger. pp. 321. G. P. Putnam's Sons. \$1.20 net.

Belgium is the most densely populated, the most energetic and the wealthiest country in Europe. The character of its people reaches the highest level in its Burghers and the lowest in its dwarfed and illiterate mining population. Mr. Boulger well describes its famous cities, Antwerp, Liege, Brussels, Ypres, Bruges, the Forest of Ardennes, the river Meuse, the intrepid Walloons, the political, social and economic life, the customs and traditions of the people.

New England in Letters, by Rufus Rockwell Wilson. pp. 384. A. Wessels Co. \$1.50.

Pleasant, rambling chapters of literary history and reminiscence in all parts of New England. Hardly an important name is left unnoticed and few localities associated with literary production have escaped the author's attention. Mr. Wilson has an agreeable style and his chapters not only have the charm of gossip but are pleasantly informing.

Stratford on Avon, by H. W. Tompkins. pp. 69. E. P. Dutton & Co. 50 cents.

An account of Stratford and its neighborhood, belonging to the Temple Topographies. It begins with the town and devotes an interesting chapter to its Shakespeare associations. The illustrations are woodcuts, showing glimpses of buildings and streets. Historically and descriptively a pleasant companion for the tourist and a beautifully made book.

A Year in Europe, by Walter W. Moore, D. D. pp. 366. Presb. Com. of Publication, Richmond, Va. \$1.25.

Every one who has visited Europe feels an interest in a book of this sort which is not a hackneyed description of well-known places but a series of pleasant letters giving frankly the writer's impressions during his leisurely travels. The author is a prominent minister of the Southern Presbyterian Church and devotes considerable space to the notable events in the history of Protestantism and to European church life.

The Penetration of Arabia, by David George Hogarth. pp. 359. Fred'k A. Stokes Co. \$1.35 net.

An account of the literature of Arabian exploration and therefore disappointing to those who expect a picturesque itinerary of travel. It calls attention to many secrets still hidden from the geographer, but contains no statements of personal experience.

VERSE

English and Scottish Popular Ballads, edited by Helen Child Sargent and George Lyman Kittredge. pp. 729. Houghton, Mifflin & Co. \$3.00. This may be called a popularization of Professor Child's great book of ballads. It contains nearly all the ballads of the larger work without the variants. The plan was approved by Professor Child before his death and has been admirably carried out and Professor Kittredge's introduction puts the reader in touch with the essential knowledge for its enjoyment. It is a real and delightful addition to the accessible books of great poetry.

The Poems of a Child, by Julia Cooley. pp. 150. Harper & Bros. \$1.00 net. Mr. LeGallienne has discovered a Connecticut poet of the age of ten. The frontispiece and the introduction show a thoughtful but physically well-developed child and perhaps the most amazing thing about the poems is their combination of an uncanny maturity with simple, childlike thoughts and dreams. It is in form that the immaturity shows itself but the child's sense of the musical value of words is wonderful. As a phenomenon of precocity without the marks of disease, the book is notable, while true lovers of verse will find delight in many of these fresh and often vivid little poems.

St. John, a Poem, by Robert F. Horton. pp. 40. E. P. Dutton & Co. 50 cents net. Dr. Horton in retirement and forbidden books on account of eyesight trouble found expression for his thoughts in these verses. He writes a preface of apology and explanation, frankly confessing his indebtedness to Meyer's St. Paul. The verses hardly need the apology, though the suggestion is obvious. They are reverent, thoughtful and musical and quite worth offering to the world.

In Merry Meazure, by Tom Masson. pp. 152. Life Pub. Co. 75 cents. Readers of *Life* will recall many a laugh as they turn the pages of this book, and will thank Mr. Masson for amusing them with his bright and clever verses. He succeeds admirably in his not unkindly satire of modern American social life. Many illustrations accompany the poems.

Quarry Slaves, by Lee Byrne. pp. 30. Richard G. Badger. \$1.00. A dramatic sketch suggested by the fate of the Athenian slaves in Syracuse after the failure of the famous expedition. The tragedy is in the effort of a strong man to free himself, the play of character among his helpers and opposers and the final failure of his hopes.

Faith in Song, by Arad Joy Lebring. pp. 64. Board of Publication of Reformed Church.

FICTION

The Rose of Old St. Louis, by Mary Dillon. pp. 460. Century Co. \$1.50. This romance is told in the first person singular by the hero of it, and from the first page to the last we never learn his name. The love story overmasters the historical purpose, quite to the reader's satisfaction. The lady is an offshoot of the French Bourbons. We are not told why her relatives have hidden her in old St. Louis, nor does the family connection add to her attractions for those who remember the qualities of the Bourbon family at that time. She is herself a delightful mixture of coquetry and devotion, and her family connection helps to solve the author's problem of introducing her hero as an eye or ear witness at all the important central scenes which determined the transfer by Napoleon, of Louisiana to the United States. Next to the pretty pictures of old St. Louis social life and the love making, the reader will appreciate the ingenuity which makes the unnamed hero a messenger of President Jefferson, a nephew of the French negotiator, a listener to the negotiations and an eavesdropper, while Napo-

leon from his bathtub talks politics and scolds his brothers.

Love Among the Ruins, by Warwick Deeping. pp. 294. Macmillan Co.

The scene of Mr. Deeping's romance is less localized than in his first story, but it moves, as the title suggests, among similar scenes of conflict and romantic adventure. It cannot be said that he has chastened his literary style, which is as florid as ever. There is, however, a power of description behind these crowding tropes and metaphors. Those who like pure romance with a stirring love story expressed in this sort of fulgent rhetoric, much in the manner of Mr. Hewlett but with an individuality of its own, may promise themselves some pleasant hours with an unusual story.

The Woman Errant. pp. 376. Macmillan Co. \$1.50.

Interesting men and women appear in this continuation of the experiences and observations of the Commuter's Wife. Readers of her previous books will find pleasure in the re-appearance of old acquaintances. There is here a more unified story and a more definite purpose. The woman errant is defined as "she who either from choice, hazard or necessity seeks a cause outside the protecting wall of her natural affections." The author has selected extreme cases to show the undesirability of anything but the domestic life for women and makes us acquainted with several happy married couples in order to emphasize her belief that marriage is woman's true vocation.

The Yoke, by Elizabeth Miller. pp. 616. Bobbs-Merrill Co., Indianapolis.

This story of the Hebrews in Egypt in the time of the Exodus has all the elements of a wide popularity. The plot is ingenious, the course of true love runs through perils and adventures to a quiet place and behind all is the mysterious charm of the ancient life known to us in its pictures and its monuments. The author has succeeded in making her Egyptians of the court seem remarkably human and has turned the story of the plagues to good account in the crisis of the plot. The only thoroughly unreal people are Moses, Aaron and Miriam, who loom up in a sort of stony grandeur behind the scenes. With the creatures of her own imagination the author deals more naturally.

Daughters of Nijo, by Onoto Watanna. pp. 397. Macmillan Co. \$1.50.

Charmingly, as always, has the author drawn her Japanese maidens. The two types represent the ideal Japanese woman of the olden time and the one who has become somewhat touched by Western ideas and ambitions. The book is a quaint blending of Eastern thought and Western expression which draws the reader's interest to the last page. The illustrations are thoroughly Japanese and artistic.

The Singular Miss Smith, by Florence Morse Kingsley. pp. 208. Macmillan Co. Anne Smith of Beacon Street was "different," because she wanted more than the shallow society life about her and was interested in the problems of working people. It is clearly a woman's hand that paints her experiences as a domestic and that touches with quiet ridicule the woman's club, the shiftless mistress and the "forelady." The situations are clever, if not always convincing, and the story is sufficiently light and amusing for hot weather reading.

A Texas Matchmaker, by Andy Adams. pp. 355. Houghton, Mifflin & Co. \$1.50.

Lance Lovelace is a delightfully genial and humorous character, the head of a great ranch in the days of the supremacy of the cowboy in Texas. He interests himself in the love affairs of everybody about him. The chapters are full of local color and breathe the atmosphere of the unconquered West. It is a story to be read at leisure with continual appreciation of its bright sketches and humorous situations.

Goldie's Inheritance, by Louisa M. Whitney. pp. 263. Free Press Ass'n, Burlington, Vt.

A story of Atlanta during the siege by Sherman's army, beginning with the childhood of the principal characters. Rather a personal chronicle than a work of literary art, evidently by an unpracticed hand, and better in intention than execution.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

July 31, Sunday. *Moses*.—*Acts* 7: 19-37.

God can educate his servants in the homes of his enemies. The court training of Moses gets the emphasis here of Jewish tradition and the narrative of Josephus. Compare the story of Daniel, trained in Nebuchadnezzar's court. "The God of thy fathers." Abram's relation to Jehovah was a revolution and not an evolution, nor can we think of the Bush and Sinai as developments from the contemporaneous Hebrew thought of God. Yet God spoke to Moses in Egypt and in the shepherd life—God always prepares the thoughts of his servants.

Aug. 1. *Moses to Solomon*.—*Acts* 7: 38-47.

The work of Moses ended did not end the work of God. There was a greater prophet yet to come. None of us ends God's work. Even our Lord told his disciple that there were greater works to come.

Aug. 2. *The Death of Stephen*.—*Acts* 7: 48-60; 8: 1-3.

Note the central sin, "Ye do always resist the Holy Spirit." There is no future for any one who sets himself against the loving God. And there is danger of this sin whenever we believe that God has exhausted himself in already accomplished work. The spirit of Christ was with this first of the martyrs, leading him to pray for those who killed him in almost the words his Master had used.

Aug. 3. *Philip*.—*Acts* 8: 4-13.

The fire was scattered, but it burned. Christ had himself prepared the way in Samaria. Men of the type of Simon Magus were not uncommon in that time. The belief in magic called out magicians, just as superstition now calls out mind-readers, card-readers, palmists and clairvoyants in our cities. Simon worked along the line of his own trade—he thought Peter and John greater magicians than himself. The moral miracle did not take hold of him. Remember the seed sown on stony ground.

Aug. 4. *The Apostles in Samaria*.—*Acts* 8: 14-25.

The admittance of the Samaritans to discipleship was an entering wedge of cleavage. After the Samaritans the Gentiles, the Jews would say. And, indeed, this was God's order of preparation and event. The test of the Holy Spirit found Simon Magus outside the fold. He was thinking of himself in the whole transaction, and nothing blocks the way to God like love of self. In church tradition Simon is the first and greatest of the heresiarchs.

Aug. 5. *Philip and the Ethiopian*.—*Acts* 8: 26-40.

This Ethiopian treasurer was reading the Greek translation of the Old Testament. The lesson of the story is that God knows and cares for the seeking soul. The preaching of Jesus is enough for ready hearts, and making hearts ready is the Holy Spirit's work. Here is the danger of leaving Christ out of preaching. We do not know when ready hearts may be before us, but we do know that the Spirit of God is always at work. "He went on his way rejoicing," and the tradition is that he founded the still living Abyssinian church.

Aug. 6. *Stephen's Successor*. *Acts* 9: 1-9.

The saving quality with Saul was that, unlike Simon, he was not thinking of himself. He had a great, though narrow and ignorant ideal and followed it with all his might. The sight of Stephen with face transfigured and praying for his persecutors must have burned itself upon Paul's soul. And after seeing Stephen he saw Christ. That is the normal order, the soul gains witness from Christlike souls, it proceeds to certainty in personal acquaintance with Christ himself.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

A North Dakota Plea for Home Rule

The recent action of the Massachusetts Home Missionary Society in asserting a right to decide how the money it raises shall be spent, raises the whole question as to the wisdom of attempting to control in New York the details of home missionary work, even in a dependent state, i. e., in states that receive more than they give to the National Society. There is in the minds of men on home missionary ground a firm belief that there has been more book-keeping than statesmanship in some of the methods of prosecuting our work; that not enough liberty has been given to the superintendent and directors in the carrying on of the missionary campaign.

No one is disposed to question the wisdom of a central agency to co-ordinate the work of the different states, both in the collection and distribution of funds; nor to impugn the sincerity and devotion of those who as national secretaries and directors manage with such fidelity the trust committed to them.

But it was found in the Civil War that while the War Department at Washington was a necessity, victories were won by finding competent men who, on the field, were trusted to use faithfully and skillfully the resources put into their hands. The same principle is applicable to our home missionary work. The fear of lessening contributions and interest has kept many silent in the West who are dissatisfied with some of the present administrative methods. This dissatisfaction arises from the attempt to decide in New York matters that it seems could better be left to the judgment of local officers. Two illustrations will make this clear.

After careful investigation based, in part, on estimates made by the state directors, the national directors decide how much money is to be used in each state. So far all is well. But this decision carries with it a decision—a year in advance—of how much is to be spent in each field and department of the work. Very little is left to be used according to the changing needs of the year. When once the schedule is made up, it is as inflexible as the laws of the Medes and Persians. Suppose a state receives \$6,000. This includes the superintendent's salary, regular appropriations to the individual fields, superintendent's expenses, and, if the treasury warrants, appropriation for new work. Even the last two items are determined in advance so far as possible.

But if the church at X. is scheduled to receive \$100 aid, and because of vacancy in the pastorate, or because of efficiency in the pastorate combined with good crops the money is not needed at X., it cannot be used anywhere in the state, but the state loses just so much from the total amount granted; it has \$5,900 instead of \$6,000; although there may be a couple of home missionaries in another part of the state who are in great need because of sickness, or crop failures; or there may be a rare opportunity to start new work with the money saved in the prosperous field; or there may be an opportunity to get a man peculiarly fitted for an important field, if for a short time the amount scheduled for that field could be increased. The fit man with a little larger salary may, in the end, take less money than a less efficient man on a smaller salary, because under him the church will the sooner come to self-support. This is especially true of the larger places.

The directors of the North Dakota Home Missionary Society, in view of the great reduction this year, and in view of the great needs and opportunities before them, asked

that one-half of the increase of the gifts of the state to the National Society be used in the state. What better incentive for the churches of the state to make sacrifices than to appeal to state interests and local needs while at the same time increasing gifts to the National work?

This request was refused as contrary to the rules. It is not the purpose to provoke discussion of the details of management, but to show how awkward is a system which suppresses enthusiasm, initiative and a wise adaptation of means to changing needs.

What good reason is there for not trusting to the good judgment, and faithfulness of superintendent and directors on the field as well as the excellent New York brethren in the wise use of the gifts of the churches?

The Home Missionary situation demands careful consideration at the next annual meeting and at the National Council. Let us have a frank discussion, looking for such adjustments as make for the highest efficiency, no matter what changes are involved.

Wahpeton, N. D.

T. M. E.

A Problem for the National Council

The *Congregationalist* invites contributions concerning the work of the National Council. The trend of discussion is toward fellowship, in its active phase of co-operation. Co-operation requires machinery. It seems probable that the council will give attention to the perfection of the mechanism by which the Congregational churches of the United States may work together. Hence we look for a meeting of unusual interest.

The council should give attention to the weak points in practical Congregationalism. One is the short pastorate. Churches suffer from short administrations and from long intervals between pastorates. The usefulness of our ministry is crippled by frequent removals. Our hens will soon have their legs kept tied for moving as well as the Methodist minister's hens. The causes of the short pastorate are various. A frequent cause is the misfit arising from an ill-considered match. Our system of candidating is confessedly unsatisfactory. The zeal with which some candidates seek after desirable parishes is not only a peril to the churches, but it is becoming a denominational scandal.

Of course we do not want episcopal control or conference appointment. As Dr. Noble says: "Congregationalists have no hankering for bishops of their own, and they will never tolerate little imitation bishops." A fundamental principle of Congregationalism is that the local church has a right to select its minister. But democracy has its perils, and some of our wisest leaders just now are pointing out the evil which comes from emphasizing the principle of independence to the neglect of the complementary principle of fellowship or co-operation.

The council might appoint a committee to consider the subject of the short pastorate: the evil, the cause, the remedy. If possible, the council should devise some mechanism, not inconsistent with Congregational principles, to promote a more satisfactory match-making between churches and candidates. The Massachusetts Bureau of Ministerial Supply is good as far as it goes, but it exists by and for the churches of Massachusetts. We need an interstate bureau. Possibly we might utilize some of the machinery which we already have. The council might pass a resolution advising the churches to call no man until he has been approved by a conference committee on ministerial standing.

Possibly the local conference might appoint

a standing committee to advise the churches in the choice of a pastor. A California church recently sent two ministers to the East to select a pastor. This church gave a unanimous call to the man whom they selected, without seeing him. Knowing the man, I believe the result in this case will be highly satisfactory.

Some of our leaders urge that pastors should be installed. But the "advice" of an installing council comes too late to be of practical value. An installation is a marriage ceremony. The time for advice is at the critical point of "proposing." But unfortunately it often happens that churches, like swains, do not want advice when they need it most.

Lyndon, Vt. WILLIAM COLTON CLARK.

The Council and Peace

One of the most important subjects the council ought to take under consideration is the disarmament of the nations and the settlement of national differences by international arbitration. These are vital matters to Christianity. The immense armaments for war the world over threaten great obstacles to the cause of Christ. The threatening dangers that may grow out of the Japanese-Russian war, and that the United States may be entangled therein, call for a strong and emphatic testimony against the war-god. The Congregational churches of this country should be enrolled as friends of "Peace on earth, good will toward men."

Burlington, Io. WILLIAM SALTER.

Not Afraid of Leadership

I have read with interest Dr. Noble's article on the next National Council and your editorial comment thereon. Doubtless there are many reasons why a layman should be elected moderator, but distrust of the methods and policy of Dr. Bradford is not one of them. Many of us in the West who are neither squinting toward Episcopacy or Presbyterianism can see that we have carried our independence to an extreme that has been profitable to other bodies and hurtful to ourselves, and we welcome the innovation of such leadership as Dr. Bradford has shown. You might well have included the West with the Pacific coast and the South as showing a demand for the right sort of official leadership and constructive statesmanship. Iowa Congregationalists are in no wise alarmed at what Dr. Noble terms "tendencies of doubtful omen now marked in our body." We would welcome a visitation by "the moderator of the National Council."

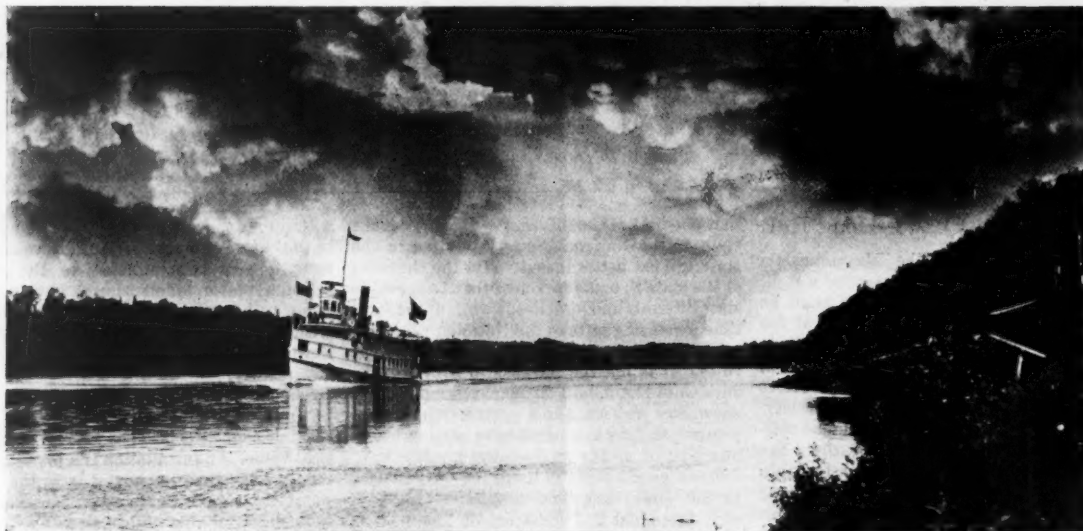
ARTHUR S. HENDERSON.

Shenandoah, Io.

Physicians in Jerusalem

May I ask for the correction of a statement in your report of the Sunday School Convention, in *The Congregationalist* May 21, which reads as follows: "An educated native of Jerusalem told me that there was not a reputable physician in Jerusalem who was not a graduate of Beirut?" How is it possible that such a misleading statement could be made? There are four English physicians here, thoroughly educated men who stand high in their profession. Also two German, one French, one Italian, two Greek and one Russian, who rank with the English physicians just mentioned. There are besides several Jewish doctors. But of the whole number of physicians in Jerusalem only one, a Spanish Jew, ever had anything to do with either the Beirut College or Medical School.

Jerusalem, June 20. SELAH MERRILL.

*Along the Lonely Rivers*

A Mission in the Solitudes

By Rev. Robert P. Herrick, D. D., Minneapolis

Have you ever been in a real wilderness, where for untold miles around there was no sign of human habitation and where, over all, there brooded the silence primeval still lingering in these out-of-the-way spots amid the din and hurry of the century? If so, you know something of the unspeakable charm of these unending forests, these wild, lonely lakes and these black ledges of earth's rocky ribs. The flutter of a bird, here and there, the crackling of a twig—these simply make you hear the silence resting over these vast forests of maple, oak and pine; and even these black, curling, eddying rivers, stealing along underneath their high banks, seem constrained to flow noiselessly.

Hundreds of miles of such wilderness still exists in northern Minnesota along the Canadian boundary. But each passing month sees the sturdy pioneer notching his logs, piling them up into a cabin of one room, covering the top with a roof of poles resting upon the strong ridge log and sheltering the whole with sod, or grass, or boughs, and so taking up his lonely abode in the wilderness. About him are these fathomless miles of forest. The few neighbors are widely scattered over great reaches of forest. Few of his fellows find their way to his remote door, for there are no roads passable over the intervening morasses in summer, and his going and coming then are by the swiftly-paddled birch canoe on the smaller streams and by the shallow-bottomed steamer on the rivers.

Through these solemn river stretches, bordered by the loneliness of the forests on either

bank, these river boats of the frontier make their slow progress, turning to the shore for the beckoning settler here and there, and expecting the passengers to assist the crew in "wooding up" with fuel at the long piles of cord-wood on the shore.

In the midst of these solitudes the Rainy River, gathering up the black waters of the thousands of lakes in this Rainy River country, pours her vast burden over the granite ledges in a series of foaming cataracts so far free from the straitening hand of man, roaring and foaming in savage wildness as for thousands of years past. For one, I shall have an underlying feeling of regret when the masonry of enterprising man chains to use this power of 25,000 horses.

But that day has been already anticipated by the villages on both the Canadian and American shore which watch for the development of the International Falls. Indeed, this is not the only invasion of these primeval solitudes, for the Canadian Northern Railroad has built a through line from Port Arthur, on Lake Superior, to Winnipeg, and equipped this road with the sleeping and dining car of civilization. To be sure there is one run of 123 miles without a stop, except the inevitable water tank, but along the Rainy River and at the foot of the famous Lake of the Woods little railroad towns are building with such suggestive names as Warroad, Bear's Pass, Pinewood, and Indian names, such as Tashaboiwe, Windigo and Mattawin.

In this remote portion of our borders the

denomination has one lone worker, who in summer "canoes it" along the streams or journeys along the silent river by steamboat, and in winter goes equipped with snow shoes more directly through the forests. To the lonely settler's cabin he comes as the messenger of gospel cheer and brings Christian sympathy and comfort to hearts breaking with the loneliness of these forests.

What it means to have the consolation of his services, when the dead are buried by the few neighbors who can be reached for the sad errand, only those can know who have attended a funeral on the wild frontier. But there are joyful services as well. For a region nearly a hundred miles long this Congregational minister, Rev. T. W. Howard, is called upon for marriages and baptisms. When opportunity offers, too, he gets a few families together in one of the log cabins for a prayer meeting or preaching service. Then how do the solitudes echo with those hymns of hope and devotion to Christ which the Church loves and how do memories travel swiftly on the wings of song to other scenes and the surroundings of the older civilization. Two or three regular "appointments" form the skeleton of this large circuit and give even now the promise of the churches which are to be. But the comfort and blessing of the work are found in the touch of kindly Christian sympathy given in the homes of the scattered settlers.

For one I am glad that our churches are still bearing the cup of cold water to these far-away brothers, hewing out homes for themselves in this northern wilderness.

*Foaming in Savage Wilderness*

The Lake George Resort
Now Devoted to Re-
ligious Assemblages

Silver Bay: A Christian Conference Center

By Mrs. Frank Gaylord Cook, Cambridge, Mass.

A Happy Blending of the
Serious and Lighter
Elements

On June 24, the first conference of this season at Silver Bay opened, and not until Sept. 4 will the closing session of the last conference be held. With only two or three days between the gatherings, the advance guard of one arrives before the last delegates of the preceding assembly have gone; and thus for more than ten weeks there is an almost unbroken succession of meetings for prayer and praise, for Bible study and for Christian intercourse.

The first delegates to gather this year came under the auspices of the American committee to its twelfth Eastern Student Conference for Young Women. Six hundred and fifty-seven persons shared in the privileges of those eleven days.

To maintain a healthy poise was the aim of the leaders. Much attention was given to plans for recreation as well as to programs for meetings. From dinner to supper time it was expected each should rest in her own way. Rowboats and an almost ideal bathing beach attracted many. Trips by the launch or long drives were popular ways of whiling away the afternoon; and nearly every day parties of pedestrians started for the "Cascades" or for one of the many mountain climbs. Tennis, croquet and basket ball all had their followers, while a few preferred to stay quietly in their rooms.

The climax of all recreation was reached on college day when the students, dressed in characteristic costumes, assembled by delegations in the auditorium. In turn they sang their college songs or rendered original ditties composed for the occasion. Much ingenuity was used by each group to surpass all rivals in introducing new and effective features.

The good fellowship and the hearty and universal participation so characteristic of these recreation hours was just as characteristic of the other hours of the day. From 8.30 to 12.30 the hotel piazza and grounds were deserted; the rooms of the Bible study and the mission study classes and the sectional conferences were filled. Five Bible classes were held simultaneously under the able leadership of such teachers as Dr. W. W. White, Rev. J. Timothy Stone and Dr. Howard Agnew Johnston. A missionary session under the direction of Mr. Harry Wade Hicks of the American Board was devoted to the considera-

tion of the great missionary interests of the world and to the promotion of missionary interest among students. One daily period was designed to present the most practical results of the past year's experience in Christian student work. Subjects pertaining to the development of work among students and of inspiration to the spiritual life were presented.

Of special interest to our churches was the alumnae session. Here for one hour each day there was discussion of the various forms of work open to alumnae in connection with their home churches and city work. Here emphasis was given to the essential thought which the leaders ever desire to keep before their constituency, whether city or student, namely, that the Young Women's Christian Association is a servant of the Church and its first duty is loyalty to the Church. Whether by winning young women to Christ and thus into Church membership or whether by teaching them the importance of Bible study, of prayer and of their responsibility as Christ's witnesses and by training them in such Christian service, the associations are striving to bring greater strength and spiritual power to our churches.

To this same end were the platform meetings when speakers like Dr. J. Ross Stevenson, Robert E. Speer, John R. Mott, Dr. R. A. Hume of India and Willis R. Hotchkiss of Africa gave addresses full of inspiration, holding before the young women the highest ideals of Christian life and Christian service, and suggesting very simply and practically how these ideals are to be attained. To go from such a talk to the "good night" delegation meeting was a natural sequence. Here, in a most informal manner, impressions from the day were exchanged and short, earnest prayers were offered that the lessons learned might bear fruit in more Christ-like lives.

The city conference for young women, which was also under the auspices of the American committee, immediately followed the student conference, and was a repetition of it in aim and spirit. Dr. Johnston, Dr. Beardslee of Hartford Theological Seminary and Miss Mary L. Babcock of New York led the Bible classes. Dr. J. Douglas Adam, Dr. A. C. Dixon, Dr. Robert M. Russell and Dr. Pleasant Hunter were among the speakers. A new

feature of the conference was a Board Members' Council. Representatives of national, state and local boards gathered together for free and full discussion of practical questions of policy, method and aim. These questions were suggested by those present, and embodied the problems and perplexities that were being met in various localities and in different associations.

"Increasing in the knowledge of God," was the motto of the City Conference. It was suggestive that at three farewell meetings of different delegates the impression most often mentioned as the lasting one of the conference was this: "The personal experience of definite prayer, definitely answered." Still others spoke of the fact that they were returning with a new sense of their responsibility in prayer-life. Surely this was not just a theoretical knowledge of God that had been acquired; but an experience of him that took hold upon the life and will be a source of strength in the days to come.

Thus during the first three weeks of the season at Silver Bay, over nine hundred young women have been apart under the influence of quiet meditation, of earnest prayer, of devotional Bible study, and of contact with leaders whose own lives are an inspiration because of their vital union with their God. Many have, for the first time, taken Christ as their Lord and Master; many have changed from nominal service to whole-hearted surrender; most, if not all, have felt a poverty in their own spiritual lives and have resolved to know more of their Saviour's power. One is led to ask, "Where and when will the influence of these few days cease?"

And yet the summer has only begun at Silver Bay. On Friday, July 22, was opened the missionary conference in which the young people of all our churches are interested. Aug. 1 the Young Men's Christian Associations are to take possession of the hotel and hold there their Summer Training Institute and their conference for Older Boys and Workers with Boys. In their announcement the young men speak of Silver Bay as "the ideal resort for association members and their families." This is true both for the young men and for the young women. With each new year's memories the spot is destined to become more sacred and more hallowed.



Silver Bay on Lake George

Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; Evan Thomas, Essex Junction; C. H. Smith, Pittsford; A. C. Ferrin, Springfield; Warren Morse, Bennington Center

Dorset

The spirit of peace seems to brood over the quiet village of Dorset, located in one of the most attractive valleys between spurs of the Green Mountains. Set on the highest point of valley land midway between New York City and Montreal, with mountains towering to two and three thousand feet close on either side, it sends its waters south to the Hudson and North to Lake Champlain. The community still retains much of the thrift and godliness of its early Connecticut settlers.

Until recently Dorset has preserved its distinctively quiet, rural life; but now the Norcross-West Marble Co., which is furnishing the marble for the New York City Public Library and the Harvard Medical School has brought the railroad to its quarry, a mile and a half from the village, with the probability of traversing the length of the valley.

This narrow valley with its beautiful level village green has long been the retreat of some thoughtful people. A third of a century ago Prof. George L. Prentiss and his talented wife Elizabeth discovered the charm of Dorset and began to make it their summer home. It was here that Mrs. Prentiss revised and prepared for publication in book form her famous *Stepping Heavenward*. Dorset is also the home, during part of the year, at least, of Zephine Humphrey, well known to readers of *The Congregationalist*.

Well situated in the center of the valley on the broad village street is the meeting-house, with its tower closely resembling that of Magdalen College, Oxford, which is a prominent feature in the landscape for miles each way. But the church is also the center of the social and religious life of the community, with congregation varying summer and winter, yet ministering to all. It is well organized under the leadership of Rev. Charles L. Carhart. He is a grand-nephew of the eminent Huguenot historian, J. H. Merle D'Aubigne, and the Huguenot devotion and hardihood still persist in this descendant. Vermont roads and weather (with the thermometer sometimes 40° below zero last winter) did not deter this pastor from his regular trips to hold services in distant schoolhouses and occasionally in a neighboring mission church. A man whose ancestors were able to survive the Edict of Nantes which drove them from France is not lightly to be swerved from duty by Alaska weather.

Under the leadership of the pastor's sister a group of young people from the Endeavor Society have faithfully followed the mission study course on China and the society responded so generously to the missionary spirit by its contributions that at the annual County C. E. Convention this society carried off the banner for best results along missionary lines.

A good number of the young people find their way to academies and colleges. Some have become ministers, missionaries, or professors. Notable among the last class is Prof. George H. Gilbert. The Christian training in this little village has equipped in heart and spirit those who have been a blessing in distant fields.

W. M.

Two Long Closing Pastorates

The removal of Rev. N. R. Nichols from Norwich and Rev. J. C. Bodwell from Lyndonville terminates two of the longer pastorates in the state. Mr. Nichols is a Vermonter by birth, college training and ministerial service. He was absent from the state only for seminary training at Andover, Class of 1870, and two short pastorates in Massachusetts and New Hampshire. He returned in 1873 to take a pastorate of seven years in Barnet, and followed it with one of twenty-four years in Norwich. His long service has been characterized by prayerful, scholarly faithfulness in

pulpit and parish work. He has lived the gospel that he preached, and while his ability to present and to defend his convictions has commanded respect, his consistent life and Christian spirit have won affection. He has been eminently a pastor without guile and without reproach. An extensive revival marked one period of his ministry in Norwich, resulting in upwards of 200 conversions and bringing nearly half that number into the church.

Mr. Bodwell comes from ministerial ancestry. After graduating at Dartmouth and beginning the practice of law, he yielded to hereditary claims and entered the ministry, taking his divinity course at Hartford Seminary, where his father had been a prominent leader under the East Windsor régime. He was first installed in Thompson, Ct. Pastorates followed at Stockbridge, Mass., Leavenworth, Kan., and Bridgewater, Mass. He was called to Lyndonville in 1887, and, joining with this the parish of East Burke, he has labored in both efficiently for seventeen years. The latter parish has grown in numbers and strength, and now, through the aid of legacy, attempts self-support. At Lyndonville, with the growth of the place has come the introduction of other churches, notwithstanding which Mr. Bodwell has seen his church maintain its leading position and increase largely the value of its plant until now it stands fully equipped and without debt. He leaves his people united and strong.

C. H. M.

Up the Lamoille

The churches up this Lamoille valley seem to be constantly improving on their already excellent record. They have not passed their period of growth. Their vitality is a present possession. It is a group of churches well worth studying, especially when so many clever writers have so much to say in spicy newspaper and magazine articles about the "passing of the country church" in New England, especially in Vermont. For here is surely a territory of considerable extent which must be termed rural, and where, therefore, any such declension as is alleged to have taken place ought to be in evidence.

As a matter of fact, however, the churches throughout this section seem very much alive. They are steadily growing in membership and strength. They are wise in accepting as pastors only men of thorough equipment and unquestioned fitness for the ministry. These men add strength to the churches. A glance at conditions in this group of well-manned churches reveals anything but a downward tendency.

Jeffersonville, though less than twenty years old, has erected a comely house of worship, and the membership has steadily grown under the wise and earnest leadership of Rev. H. C. Howard. At the recent state convention it was the banner church, reporting during the year sixty-five accessions on confession, and present conditions encourage the expectation of further increase in the near future.

Only ten years ago Morrisville altered and added to its house of worship, making practically a new edifice. Here again spiritual progress is keeping pace with material. Under the enterprising leadership of its new pastor, Rev. C. C. St. Clare, it is adapting itself to the needs of the time. A five o'clock vesper service, largely musical and responsive, has drawn large congregations and proved very helpful. Excellent work has been done among the boys organized as cadets. It has also a flourishing choral society.

Hyde Park has a vigorous religious life. Less than five years ago this church dedicated one of the most beautiful and commodious houses of worship in the state. Every branch of church work is prospering. The pastor, Rev. C. S. Hager, is planning a series of Sunday evening talks on The Christian Attitude on Problems of the Day, such as Marriage and Divorce, The License Question, Sunday Observance, Socialism, Strikes, Imperialism.

At Stowe Rev. William Excell is getting excellent results from the custom of prefacing his morning sermon with a brief object lesson or illustrated sermon to the children. At Cambridge, so long and so efficiently ministered to by the venerable Dr. Edwin Wheelock, interest among the young people has been gratifying, and in other ways the labors of Rev. A. G. Mohr are producing good fruit.

Johnson offers coveted opportunities for work among young people through its normal school,

and Rev. E. G. French is improving them with gratifying results. He is now doing efficient work at Waterville also, where he preaches every other Sunday afternoon.

R. T.

A Noble Life Ended

In the death of Hon. F. S. Stranahan, the St. Albans church loses a man of profound religious convictions, ability, genuineness and worth. Though not a native of Vermont nearly all his life has been spent in the state. Uniting with the church as a young man he has always been one of its most active and efficient members. For many years he was prominent in the choir, and later was a deacon. As a thorough and resourceful Bible teacher he achieved more than local reputation. As a business man he was remarkably successful and from early manhood was connected with large enterprises. He was also a public spirited citizen, holding many offices, and at one time being lieutenant governor of Vermont. Throughout a career rich in successful activities he remained the same unassuming, lovable Christian gentleman. Numerous and varied as were his specific services to church and state, none excelled the lesson which his life taught—that the normal relation between a genuinely religious life and a successful business career is one of affinity rather than of antagonism.

ESSEX.

The Rural Ministry of a City Pastor

Rev. L. P. Armstrong, pastor of Cuyler Chapel, Brooklyn, N. Y., is bringing to his father's farm at Bennington Center many people from his parish who would otherwise have no summer outing. About sixty will come for a longer or shorter time during the summer. The larger proportion of these will be mothers with babies, working girls, and older people in great need of a change. Last year the First Church of Bennington gave \$50 to this fresh air work.

W.

Chicago

Loss by the Picnic

The outcome of the disaster to the Doremus Sunday School picnicers proves more serious than was at first expected. Thus far more than twenty have died and others are fatally injured. All last week and Sunday the neighborhood was saddened by the sufferings of the living and burial of the dead. Dr. Gunsaulus, under whose pastorate the mission was kept up by Plymouth Church, was on a committee of relief and in the absence of Mr. Bush, the pastor, did all in his power to comfort and cheer the suffering. Mr. Peddrick, a member of Plymouth and superintendent of the school, was on hand constantly and at his request a wagon provided by the *Tribune's* Ice Fund was sent into this region. From no other single gift was greater relief obtained. Private contributions also have been made, and on Sunday while funeral services were held over several of the pupils of the Doremus school, nearly all the other Congregational schools were making an offering for the comfort of the injured. Their sufferings through the four days of intense heat would have been almost unendurable but for the ice from the *Tribune* wagons.

FRANKLIN.

A Rest Home in Old Chicopee

On quiet Chicopee Street, not far from the old First Church, stands the comfortable Sherman homestead bequeathed by its late owner to be a rest home for working women, whose scanty earnings forbid a needed rest elsewhere. It is intended that the use of the home shall be free to those who need and deserve its help. Others, able to pay part or all of the moderate charge for board, will also be received, and contributions either to the tiny sustentation fund or to the payment of board bills for tired women will be gratefully received. This is the second summer, and a number have already proved the restfulness and beauty of this latest institution for giving a cup of cold water in the name of a disciple.

LONG.

Syracuse's Latest Contribution to Connecticut

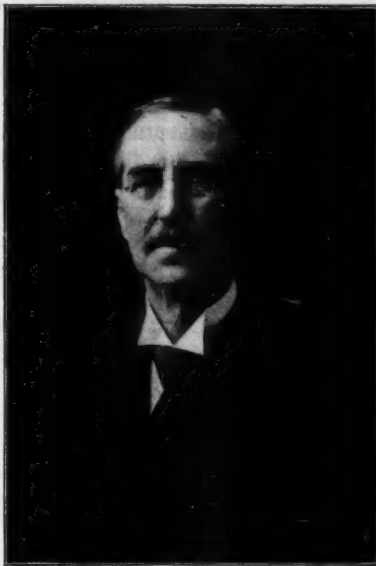
Within a year, Syracuse, N. Y., has given Dr. Moody to Bristol, and Dr. Buell to South Norwalk, Ct., and now Dr. E. N. Packard has accepted the call of Stratford.

Established in 1853, for many years Plymouth Church has led Congregationalism in central New York. Now Plymouth boasts of five stalwart daughters in the city, while her influence holds sway throughout the state. Here in 1895 the National Council met, and in 1901 the National Home Missionary Society.

Edward Newman Packard was born in Lancaster, Mass., of whose church his father was first pastor. Graduating from Bowdoin College, for five years he taught mathematics in his *alma mater*. After graduating from Andover Seminary, he was pastor at Evanston, Ill., nine years; Second Church, Dorchester, Mass., eight years and Plymouth Church, Syracuse, nearly seventeen years.

Dr. Packard was on the first board of directors of the Illinois Home Missionary Society, has been a director of the Education Society, a trustee of the National Council, president of the New York Home Missionary Society, an overseer of Bowdoin College and Assistant Recording Secretary of the American Board. He has been a yearly contributor to the Monday Club volumes, and many articles from his pen have appeared in *The Congregationalist*,

Advance and Independent. In 1891 Syracuse University made him a Doctor of Divinity. He is now



REV. EDWARD N. PACKARD, D. D.

on the executive committee of the National Home Missionary Society, and is identified with works of reform in Syracuse. He has also been president of its Church Federation.

During his pastorate in Plymouth Church, 635 members have been received, \$25,000 have been expended in improving the church building, while the church has done a noble work in its contributions to benevolence. With the Syracuse clergy, as well as with the denomination in the state, Dr. Packard is recognized as a leader in thought and progress. The *Post Standard*, commenting upon his resignation, says: "Dr. Packard's influence during his labors here has been felt in many ways outside as well as within his own church. . . . Gratitude for the good he has done, regret at his departure, good wishes for his future are the sentiments of his fellow-citizens without regard to creed."

In all his work Dr. Packard has been strengthened by the cordial co-operation of Mrs. Packard, who, in the church and out of it, has proved her worth in love and in service. For some years she has been president of the New York State Branch of the Woman's Board, forwarding its work in the best possible way.

Stratford, whose church was established in 1639, is an ideal old New England village, a suburb of Bridgeport; and Dr. Packard will be found an ideal pastor, helpful in his preaching as well as in his life and work. In leaving Syracuse he gives over not only Plymouth Church but the "care of all the churches" in central New York.

L. F. B.

Church and Ministerial Record

(Brief items suitable for these columns are solicited from pastors, church clerks and others. Names should be signed, but not for publication)

Calls
Ordinations
Installations
Resignations
Dismissals
Personals

Organizations
Dedications
Anniversaries
Spiritual Activity
Material Gain
Ways of Working

Calls

- BLAKESLEE, NEWTON T., Milwaukee, Wis., to Pt. Washington. Accepts.
DUNCAN, CALVIN W., to Ogalalla, Neb., for another year, with an increase of \$100 in salary.
GOULD, JOHN H., Bangor Sem., to Norridgewock, Me. Accepts.
GREENE, WINTHROP B., Pomfret, Ct., to Olivet Ch., Bridgeport.
HADLOCK, EDWIN H., formerly of Springfield, Mass., to Benicia, Cal.; also to continue work as field secretary of California C. E. Union. Accepts latter.
HILL, GEO., not of Richfield, O., but formerly of Cleveland and Newark, O., and during recent years preaching in England, accepts call to Belaire, Mich.
JOHNSTON, JOHN F., Bethany, Ct., to Seymour, where he is supplying.
LAKE, GEO. E., Stratham, N. H., declines call to Hampton, Ct.
MEYER, W. F. (Evangelist), to Covenant Ch., Indianapolis, Ind. Accepts.
MOORE, ARTHUR A., Rockton, Ill., to Chebanse. Accepts.
PORTER, HORACE, ass't pastor First Ch., Montclair, N. J., to Mayflower Ch., Indianapolis, Ind.
RICHARDS, THOS. C., pastor of First Ch., Torrington, Ct., and a state con- ing editor of *The Congregationalist*, to the presidency of the Congregational College at Austin, Tex.
SCHNEIDER, FRED'K J., Bangor Sem., to Winterport, Me. Accepts.
STOCKWELL, CYRUS K., Angola, Ind., to Cobden, Ill.
TITCOMB, ARTHUR, Stewartstown, N. H., to Feeding Hills, Mass., for a year.
URBAN, JOHN T., Wilmington, N. Y., to E. Braintree and W. Brookfield, Vt.

Ordinations and Installations

- FARRER, WM. D., o. Flagler, Col., July 7. Sermon, Rev. Walter C. Veazie; other parts, Rev. Messrs. Horace Sanderson and A. S. Bush.
SMITH, CALEB E., o. Peru, Mass., May 24. Sermon, Dr. F. E. Emrich; other parts, Rev. Messrs. S. P. Cook, James H. Laird, G. W. Andrews, Dr. W. V. W. Davis.

Resignations

- BURGESS, GEO. H., Maywood, Ill.
HILL, GEO., Richfield, O., has not resigned.
KIDD, WM. D., Sierraville, Cal., withdraws resignation.
MOORE, ARTHUR A., Rockton, Ill.
ST. JOHN, BENJ., Fayette, Io.

Dismissals

- BODWELL, JOS. C., Lyndonville, Vt., July 12, to take effect Sept. 1, after a pastorate of 17 years.
GILL, CHAS. O., Jericho Center, Vt., July 25.

Personals

- COLTON, ALFRED E., and wife, Dorchester, Mass., on the twentieth anniversary of their marriage were given a surprise reception by their friends and presented with a chair and a *jardiniere*.
GRISWOLD, MRS. MATTHEW, a member of the church in Old Lyme, Ct., since April, 1828, celebrated her 100th anniversary July 17. Are there other living church members whose connection antedates hers?
HADDEN, DR. ARCHIBALD, Muskegon, Mich., has been offered by his church a three months' vacation, with full salary, for a visit to Europe, and the Ladies' Society has added \$500 towards his expenses. Dr. Hadden's work in connection with the Hackley Hospital will prevent his making the proposed trip before next spring.
MUNROE, GEO. A., Columbus, Neb., who suffered amputation of the leg recently, is recovering rapidly from the operation.

Bequests and Other Gifts

- TALLMADGE, O.—In memory of Roy Dodge, a young man of twenty-eight, of fine Christian character, exemplary fortitude and cheerfulness under great suffering, who recently died after ten years of paralysis, friends in the parish have given his father, Rev. F. D. Dodge, \$120 toward defraying the expenses of his sickness and funeral.
TEMPLETON, MASS., Rev. E. G. Smith. Church presented with a fine piano by Hon. Henry Whitcomb of Worcester, a native of this place.

Suggestive Features or Methods

- READING, MASS.—The three evangelical churches of Reading hold a union service Sunday evenings during the summer. They meet just at sunset on the lawn in front of the Cong. church, the pastors preaching in turn. It is greatly enjoyed, and attendance has been uniformly good. During the vacation month the churches hold union services morning and evening.

- SPRINGFIELD, MASS., *Indian Orchard*, Rev. W. E. Mann. Pastor's Bible Class, besides bearing expense of church calendar (\$1.50 per week), held entertainment, proceeds of which gave Sunday school a picnic; and provided supper, proceeds of which furnished primary department numbering eighty with Christmas tree. Its monthly social is largely attended and has done much to improve the social life. Its constitution provides that "any member who for any reason apart from sickness is absent two, or more, consecutive Sundays, shall pay a fine of ten cents for each Sunday he is absent."

Spiritual Activity

- BALLARDVALE, MASS.—Rev. A. H. Fuller, in receiving eight members on confession at the July communion, extended the hand of fellowship, gave each a watchword, and presented each with

a spray of lilies in behalf of the Endeavor Society, of which all were members, in recognition of the society's interest in the event.

GREENWICH, CT., *Stanwich*.—Rev. Matthew Patton received at the July communion 17 members on confession, following a two weeks' series of meetings conducted by Miss May B. Lord, the evangelist of the Connecticut Bible Society. Her reputation in reaching drinking men was sustained here in three cases. Many others signed the pledge. Six others have promised to come at the next communion. Fifteen out of twenty-three converts are men. Miss Lord did faithful work in house-to-house visitation.

Anniversaries

- BATH, ME., *Winter St.*—Twentieth of the settlement of Rev. O. W. Folsom as pastor. In connection with the celebration, the people presented him with a generous purse of gold.
CRAWFORD, NEB., Rev. G. L. Shull. Fifteenth of organization, celebrated July 17, by burning mortgage on property. Sermon by Dr. Harmon Bross.
HARTFORD, CT., *Italian*. First, celebrated at the new building of the City Missionary Society. The mayor, city pastors, officers of the city and state societies and workers from the six Italian stations, with various musicians, rendered aid. Two daughters and a son of the pastor, Rev. Pasquale R. De Carlo, were baptized. Attendance was good from several *Società Italiane*. A printed program including the hymns in Italian constituted an excellent tract for general distribution.

Casualties

- ARCADIA, NEB.—A recent wind storm blew \$4,000 house of worship off its foundation, split and tore it, making almost a total wreck.

Accessions to Churches

	Conf. Tot.		Conf. Tot.
CALIFORNIA			
Los Angeles, First	7 20	Belchertown	8 8
Petaluma	7 7	Chelsea, Central	8 12
CONNECTICUT			
Bethlehem	8 14	Conway	7 7
Bethel	7 9	Dorchester, First	10 17
Greenwich	17 17	East Weymouth	14 14
Ivoryton	5 5	Medford Union	8 4
North Madison	3 3	Springfield, Park	18 23
Wilton	3 3	Stockbridge	6 5
		West Roxbury, South	2 5
OHIO		OTHER STATES	
Marysville	15 15	Farmington, Pa.	9 9
Marletta, First	16 21	Fort Payne, Ala.	18 18
Toledo, Washington	— 34	Gloversville, N. Y.	7 7
Street	1 3	Holla, N. H.	13 13
Unionville	— 34	Minneapolis, Minn.	— 5
MASSACHUSETTS			
Andover, Free	1 10	Park Avenue	10 20
Attleboro, Second	4 8	North Anson, Me.	22 22
Auburn	9 13	Spencer, Io.	5 5
Ballardvale	8 8	Wallula, Wa.	5 5
		West Rutland, Vt.	5 5
		Viroqua, Wis.	21 21
		Three churches	— 5
		with less than three	2 5
Conf., 293, Tot., 413.			

The Religious Congress at the World's Fair

Program for Sept. 19-25

Chairman:

Bishop JOHN H. VINCENT, Chautauqua, N. Y.

Speakers:

President HENRY C. KING, Fundamental Conceptions and Methods, Oberlin College.
Prof. FRANCIS G. PEABODY, Progress During the Last Century.

SECTION A. GENERAL RELIGIOUS EDUCATION.

Speakers:

Prof. GEORGE A. COE, Northwestern University.
Dr. WALTER L. HERVEY, Examiner Board of Education, New York City.

SECTION B. PROFESSIONAL RELIGIOUS EDUCATION.

Chairman:

Dean GEORGE HODGES, Episcopal Theological School, Cambridge, Mass.

Speakers:

President CHARLES CUTHBERT HALL, Union Theological Seminary.
Prof. FRANK K. SANDERS, Yale University.

SECTION C. RELIGIOUS AGENCIES.

Speakers:

Dr. WASHINGTON GLADDEN, Columbus, O.
Dr. JAMES M. BUCKLEY, Editor *The Christian Advocate*, New York.

SECTION D. RELIGIOUS WORK.

Chairman:

Rt. Rev. THOMAS F. GAILOR, Memphis.

Speakers:

Dr. FLOYD W. TOMKINS, Church of the Holy Trinity, Philadelphia.
Dr. HENRY C. MABLE, Corresponding Secretary American Baptist Mission Union.

SECTION E. RELIGIOUS INFLUENCE: PERSONAL.

Chairman:

Pres. W. J. TUCKER, Dartmouth College.

Speakers:

Dr. HUGH BLACK, Edinburgh, Scotland.
Rev. SAMUEL ELIOT, Boston, Mass.
Pres. W. H. P. FAUNCE, Brown University.

SECTION F. RELIGIOUS INFLUENCE: SOCIAL.

Chairman:

Pres. JOSEPH SWAIN, Swathmore College.

Speakers:

Dr. EMIL G. HIRSCH, Chicago, Ill.
Prof. EDWARD C. MOORE, Harvard University.
Dr. JOSIAH STRONG, League for Social Service, New York.

Revival in Baraboo, Wis.

For four weeks this city of about 7,000 has been experiencing a great religious awakening. Eight churches united in the effort, built a mammoth tabernacle seating about 2,000, and engaged Evangelist M. H. Lyon to conduct the campaign. Every evening crowds thronged to hear the message, and at times the building was filled to the doors. The expenses, nearly \$1,000, were met at the close of the third week, and a generous offering was made the evangelist at the close of the series. About 500 took a definite stand for Christ, not only signing cards, but going forward and definitely surrendering themselves to the Master.

Mr. Lyon is able, scholarly, courageous and thoroughly acquainted with men. He is a fine organizer, and one permanent benefit is the trained band of personal workers brought out and used effectively during the meetings. Mr. Coultas, his singer, developed a chorus of nearly 200 voices, which added materially to the success of the services. From Baraboo Mr. Lyon and his assistant go to Chicago, where they will conduct a summer campaign on the North Side.

J. E. S.

Men are to remember that Christian character represents the greatest achievement of the fine arts. The picture must break into voice, and the statues must take unto themselves

feet. Loveliness must become life. And the true Christian's character must be as full of color as is the spring; as full of fruit as is the autumn; as perfect in its purity as is the white cloud; as full of majesty and performance as the all-enduring mountain.—*Dr. Hillis.*

Meetings and Events to Come

COLORADO STATE ASSOCIATION, Second Church, Denver, Col., Oct. 4-8.
CONGREGATIONAL DAY, WORLD'S FAIR, St. Louis, Mo., Oct. 21.

National Council, Des Moines, Io., Oct. 13-20.
SOUTHEAST GEORGIA DISTRICT ASSOCIATION, Smiley, Ga., Oct. 6.

Marriages

The charge for marriage notices is twenty-five cents.

FORD-BURGESS—In Seattle, Wn., June 1, by Rev. J. T. Nichols, Edward Torrey Ford, Tacoma, Wn., and Charlotte May Burgess.

LAMBLEY-BRADT—In Rockwell City, Io., Rev. Morley Lambley of Alden, Io., and Miss Bradt of Rockwell City.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BOUETTE—In Demorest, Ga., June 24, Julia A. Bouette, aged 61, wife of John M. Bouette and daughter of the late Noah Ball of Townsend, Mass.

SPAUDING—In Springfield, N. Y., July 14, Florence Spaulding, aged 36, wife of Col. H. P. Spaulding, and daughter of Rev. Benj. A. Dean, North Hyde Park, Vt., and Ellen Palmer Dean. After graduating from Wellesley in 1891, she taught in Connecticut, Tennessee and New York, and was married Aug. 5, 1897. She was amiable, active in the church and lived a beautiful life. "We all loved her as our own sister."

ALBERT CHILDS MERRIAM

In Connelly, Ulster Co., N. Y., July 9, Albert Childs Merriam, eldest son of the late Robert L. Merriam of Newton, Mass., aged 53 years, 7 months, and 25 days. His widow survives him. Interment, July 12, in Newton Cemetery, Rev. Clifford G. Twombly, Newton Highlands, officiating.

Another hand is beckoning us,
Another call is given;
And glow once more with angel steps
The path that leads to heaven.

JULIA MAY GOULD

Julia May Gould of Fitchburg, Mass., whose tragic death in Nova Scotia, July 21, aged 35 years, 22 days, was a severe grief to all who knew her, was born in Ohio, June 28, 1869. Her parents, Jasper and Mary Gould, were strong Christian characters of unusual mental powers.

In her early youth Miss Gould moved with her family to Stockbridge, Mass., and from there with her mother and sister to Fitchburg in 1888, where she has lived ever since. Early becoming a sincere Christian and giving herself unstintingly to Christian work, she developed a naturally sunny disposition, a strong, cheerful and helpful character, and throughout her life did good by deed and example wherever she moved.

As devoted superintendent of the primary department of the Rollstone Sabbath school for many years she won the hearty love of hundreds of children, over whom she exerted an influence, the extent of which eternity only will disclose. As a member of the Rollstone Church, always ready to do her full share in its support, she was beloved by all and will be sorely missed.

In the business life with which she was connected, she showed the clear head and strength of mind and force of character which she had inherited and had so carefully developed and won the respect and friendship of all with whom she came in contact. Of the home life with her sister, her sister's husband and her nephew, no one but those who knew her intimately can fully speak.

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

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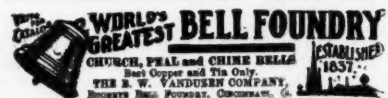


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It might be described as semi-indestructible. It is framed of solid pillars of oak, and a peculiar charm of such a chair is the feeling of weight beneath you. The rockers are extra long, and both back and seat are of generous proportions. The arm rests are almost an inch and a half thick.

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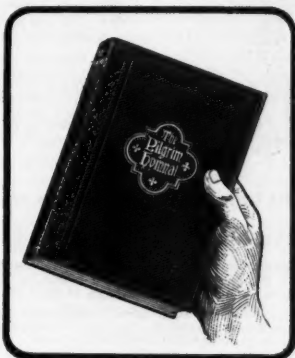
SURPLUS AND
PROFITS,
\$160,000

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PER ANNUM
5%
GROSS

WE should like to have you investigate thoroughly the merits of our investment—examine our record—and the earnings made during the past 10 years by methods free from speculative dangers. We are certain we can prove to your satisfaction that your savings should earn 5 per cent. per annum, at the same time be absolutely safe. The INDUSTRIAL pays 5 per cent. per annum—your money may be withdrawn at any time and bear earnings for each day invested. Write for particulars and enforcement of prominent clergymen, professional and business men. Ask for booklet R. Industrial Savings and Loan Co. 1183-1185 Broadway, New York

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Sparks from Other Anvils

SUNDAY CLOSING OF THE WORLD'S FAIR
TWO DIFFERING VIEWS

(The Outlook)

To shut up by law innocent, educative and helpful places of recreation on Sunday, and leave doubtful, degrading and positively vicious ones in full operation, and to do this in the name of religion, is to inflict another of those wounds from which religion has so often suffered at the hands of its friends.

(The New York Christian Advocate)

The Outlook has missed the whole point. It is the management, under its contract with Congress, that shuts up by law the grounds on Sunday, ostensibly to conserve the regard for Sunday and existing Sunday laws in the whole United States of America, without regard to local conditions, and it is the city of St. Louis that leaves doubtful, degrading and positively vicious recreations in full operation. The stronger the contrast between the open city and the closed Exposition, the clearer is the evidence to the world that the American Sunday, though weakened by many assaults, some of them in the name of religion, is not extinct.

FORTUNATE SHEPHERDS

(Christian Work and Evangelist)

The churches should have the best music; not the most florid, but the best. If the angels singing out of heaven had rendered some such music as is heard sometimes in churches, it is doubtful if they ever would have led the shepherds to Christ.

A PROPER TIME TO CARE FOR THE LORD'S HOUSE

(Universalist Leader)

Respect your church and keep it respectable by caring for it during these summer months. A neglected lawn or a broken gate or a hanging shutter or a broken window hurts the standing of the church in the neighborhood.

National Council Delegates

DES MOINES, IO., OCT. 13-20

(Twelfth List)

Armstrong, Rev. J. C., Chicago, Ill.
Bartlett, Rev. W. A., Chicago, Ill.
Barton, Rev. W. E., Chicago, Ill.
Bennett, R. J., Chicago, Ill.
Bigelow, Deacon Walter K., Salem, Mass.
Clark, Rev. DeWitt S., Salem, Mass.
Darling, H. W., Wichita, Kan.
Dougherty, Rev. J. G., Kansas City, Kan.
Foster, H. C., Chicago, Ill.
Fox, Rev. D. F., Chicago, Ill.
Gleason, Rev. George L., Haverhill, Mass.
Hall, Rev. George A., Peabody, Mass.
Holton, Rev. Charles S., Newbury, Mass.
Hopkins, Rev. F. E., Chicago, Ill.
Kloss, Rev. Charles L., Philadelphia, Pa.
Loba, Rev. J. F., Evanston, Ill.
Martin, George H., Lynn, Mass.
Mead, A. B., Chicago, Ill.
Pitkin, E. H., Chicago, Ill.
Rogers, S. S., Chicago, Ill.
Stone, Deacon Perley A., Haverhill, Mass.
Warren, Pres. Henry K., Yankton, S. D.

The Youngest Baby

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A Long Portland Pastorate

BY REV. A. F. EARNSHAW

In its seventy-three years High Street Church has had but three pastors, and of these one remained only a little over two years. More than half the period has been covered by the ministry of Dr. Fenn, which was terminated by his resignation June 26. Thirty-eight years ago he came from Manchester, N. H., where for seven years he had been pastor of Franklin Street Church.

Of French Huguenot descent, Southern birth and childhood, Northern education and affiliations, Dr. Fenn combines quickness and fertility of mind, grace of manner, with the strongest and sturdiest qualities of manhood. During the Civil War he was appointed by the governor of New Hampshire a member of the Sanitary Commission and in this capacity ministered to sick and wounded soldiers in the South. Other members of the family came North before the war and a sister of Dr. Fenn became the wife of Dr. Manning of the Old South Church, Boston, and mother of Mrs. George A. Gordon, the present mistress of the Old South parsonage.

The High Street pastorate began amid the panic and depression of the great fire of 1866, and has extended over a considerable and important period in the history of Portland. By his long residence there, Dr. Fenn has become closely identified with the city as well as with the church, recognized and honored as one of her leading citizens. He has enjoyed the friendship and confidence of her strongest men in every department of business and professional life, and retires with the esteem of the community. A fine humor, a genial disposition and a kind heart have won fellowship and affection among all classes, despite a

certain innate reserve never quite laid aside. Closer intimacy serves but to reveal more fully the gracious courtesy and true heart of the man. Therefore, he has been in no small degree pastor-at-large in the city, called on far and wide for pastoral ministrations.

Coming from a remarkable record for ability and scholarship in Yale College and Andover Seminary, a high intellectual level has been maintained throughout this long ministry. Yale made him a Doctor of Divinity twenty years after graduation. A man of large reading, broad mental grasp, wide knowledge of the men and movements of the day, the pastor of High Street Church has sustained the best traditions of New England Congregationalism for an able and learned ministry.

The best of these gifts and attainments have been given his own people. From time to time series of Sunday evening lectures on leading topics of the day, national and religious, have attracted wide notice by their keen analysis and large comprehension. No one loves preaching more than Dr. Fenn, and he has made his varied knowledge and power of clear thought, vivid imagination and incisive statement contribute to his presentation of truth. A graceful address and richly modulated voice add dignity of expression to nobility of thought.

In theology Dr. Fenn has stood for full liberty of thinking and has exercised this fearlessly, ready to follow the truth wherever it might lead, ready also to defend the right of every man to the same freedom. But this liberty has never led him away from evangelical Christianity or from sincere and humble devotion to the Master. Beneath the learning and eloquence is the devout disciple.

His deep fount of sympathy has made him the closest friend and helper of his people in distress and bereavement. None ever found him wanting in the right word of consolation and support. The affection of the people was fully attested at the July communion service, which was a veritable love feast, a pouring forth of love and grief. Resolutions embodying these and making him pastor *emeritus* were adopted at a meeting of church and parish.

The Portland ministers have prized Dr. Fenn's fellowship, and sought his judgment for its never failing caution and wisdom. A certain chivalry of nature has made him the champion of any one in trouble.

Mrs. Fenn has given the position of pastor's wife a dignity of its own. Gracious in personality, she has been a social force in the church, beloved by all. Generous of time and means, she has been active in many lines of missionary and charitable work. For over thirty years she has been a leader in the Woman's Board work in Maine.

So deeply have Dr. and Mrs. Fenn become entrenched in the hearts of High Street people, most of whom have known no other pastor, that the wrench of parting was a sore one. It was to some degree tempered, however, by the fact that they will continue to live at their old Portland home, where it is hoped that many years of happy and useful life remain for them. Dr. Fenn sailed July 5 for a two month's trip in Europe.

The release of Mrs. Florence Maybrick on ticket of leave will be a relief of mind to many Americans who believe her innocent of the murder of her husband by poison for which she was tried, convicted and sentenced in 1889. The evidence was not wholly clear and the charge of the presiding judge bore hard upon the accused. Lord Chief Justice Russell, who defended Mrs. Maybrick, declared afterward that this charge was an invitation to the jury to convict. The death sentence was commuted to one of life imprisonment and the conditional release is due to the complete breakdown of health in the prisoner. Mrs. Maybrick went at once to Rouen, France, where her mother now lives.

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Many claim they are nervous "by nature" when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for 10 days and using well boiled Postum Food Coffee instead—then comes the change.

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"Some one suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War and so without ever looking into the subject or realizing what progress science has made in this direction I just wouldn't give Postum a trial until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a few weeks.

"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee but instead of making us nervous like coffee we enjoy steady nerves, sleep sound and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, any one who cuts off coffee altogether and uses well boiled Postum in its place will be greatly benefited after a few days and the return to health is a joyful journey.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 7-13. God's Guiding Hand in Our Lives. 1 Chron. 29: 10-12; Luke 12: 1-7.

Grover Cleveland, commenting last week upon the political situation, expressed his agreement with Senator Tillman's remark, "Providence has taken kindly hold of our affairs." If an ex-President thus frankly recognizes divine leadership in the outcome of a party convention, we ought to be able and ready to trace in the concerns of our individual lives the good hand of our God steadying, supporting, controlling us. It is true that another theory sways many persons today. "God," they reason, "is so great and far away and has so many universes to care for that he cannot descend to the details of our small lives. It is all hit or miss with us as we move on from day to day. We are what we are and where we are solely because we follow our own wills."

But how does this theory square with the teachings of the Bible, and especially with the words and example of Jesus? Or, since this is an experience meeting, let us ask ourselves and one another how it fits into the facts of our own lives. Why are we living in this or that community, doing a specific work, enjoying our home and friends, charged with certain responsibilities, having opportunities close at hand for growth and service? Has all this come about because of our own exertions? Why, many a man is living thousands of miles from the point where in boyhood he expected to be at this time. Many a woman has seen an entire reconstruction of her youthful ideals. Her life now moves in entirely unforeseen channels. We are not the absolute masters of our fate. We are thwarted, ham-

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"One year ago I was unable to perform any labor, in fact I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was just wasting away, growing thinner every day and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food which had done much good for her and she finally persuaded me and although no other food had done me the least bit of good my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts for I want to see my friends well and strong.

"Just think that a year ago I was dying but today, although I am over 55 years of age most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason,

Look for the little book, "The Road to Wellville" in each package.

pered, twisted clean about, tossed into new environments, spurred along by a power stronger than ourselves, and that power we Christians believe is not cruel fate, but God's guiding hand.

When once one comes to believe this how it straightens out tangles and simplifies situations. A young woman of my acquaintance always speaks of new experiences as opportunities. This word covers both the bitter and the sweet. To recognize the guiding hand only when the way is easy and strewn with flowers but to deny it when we climb the steep hill or go down into the dark valley, is to have a meager idea of God's Providential care. Better is it to say when we come to the brink of some painful experience: "If God has brought me here there must be something worth while in what awaits me. It looks dark but the way will lighten as I proceed. It looks difficult but I would not have been led hither if the experience did not hold some blessed lesson of the Father's love and forethought."

Surely this is the happy way to live and to live this way we must keep the connection with our Father. Worldly-minded people spurn the doctrine of general or special Providence, but those who foster their fellowship with the Father and his Son, discern from day to day abundant token of guidance. And just as when little children finding some gift by their plates at the table, at once suspect their parents as the givers even though they may not be in sight, so we, encountering a new situation, a fresh opportunity, a painful turn in affairs, may spring to the same joyful conclusion, "This is some of Father's doings."

Read in connection with this subject a little booklet by Dr. Charles H. Parkhurst entitled The Swiss Guide and open your Whittier to that noble psalm of life of which this stanza is the keynote:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

A Novelty at a College Dinner

BY REV. WILLIAM HORACE DAY, LOS ANGELES, CAL.

"Eighty-nine" was back in Amherst. Men had grown stronger in feature as well as larger in girth by reason of increasing responsibilities. Fifty of the ninety-nine men on the list were back. The dinner was followed by a report from every man present. We were boys again. Not one dull word was spoken from the first clever speechlet to the last silent toast to the fellows who had "gone before." The brief autobiographies half revealed what each seemed anxious to conceal, that he had done some bit of good work in the world.

We were thinking of the absent ones when the toastmaster said: "Boys, while I am not much of a church-man, I do believe in the kingdom of God of which Garman talked to us. No one of us has done more for its coming than Edward Fairbank, who tonight is a missionary away out in India. We have come back to this place which gave so much to us; we have renewed the old friendships and have done nothing but receive. I wish we could let Fairbank know how much we love and honor him. Is there something we can do for him?"

Though collections for foreign mission work are not usually printed on the menu card of a class dinner, there was a unanimous response. Within five minutes over \$150 was in the hands of the class treasurer for our classmate representing the American Board on the other side of the globe. We went out into the night realizing the bond which could defy space and time and reach to the uttermost parts of the earth.



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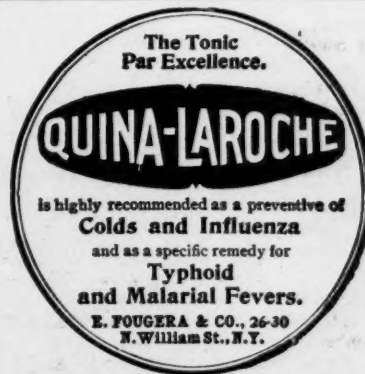
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Annual Educational Number

This year's Educational Number of *The Congregationalist and Christian World*, issued next week, will maintain the standard of previous years and will survey the field of education from various points of view. Its leading features will be:

Tom Brown's Rugby, a generously illustrated article of a popular character, by Mrs. J. D. BURRELL.

The College as a Means of Culture, by Pres. CHARLES F. THWING, LL. D., Western Reserve University.

The Parent and the Teacher, how they may help each other, by Prin. ALFRED E. STEARNS of Phillips Academy, Andover.

The Leading Educational Assemblies of the Summer, by Rev. A. E. WINSHIP, editor of the *Journal of Education*.

Has the Western Christian College Still a Place in Our Educational System, by Prof. EDWARD S. PARSONS, Colorado College.

The Porto Rican Teachers, what they are studying and how they are enjoying themselves, by GRACE A. TURKINGTON.

Little Citizens in Process, the Influence of the Public School over Emigrant Children, by ADELINE M. JENNEY.

The Educational Outlook Along the Missouri, by Rev. B. G. MATTSO.

Here and There in the Educational Field, a page or two of timely paragraphs.

A handsome external appearance will be given to the issue through a representation on the cover of the Education Building at the World's Fair.

The Congregationalist

14 Beacon Street, Boston, Mass.